APPENDIX

TO THE

MASONS POCKET COMPANION:

CONTAINING,

I. Act of the Associate synod, concerning the Mason oath.

II. An impartial Examination of that act.

III. Charges and addresses to the Free Masons, on different occasions.

IV. A complete collection of all the Free Masons songs, with several new ones never before published.

V. Prologues, Epilogues, &c. on the subject of Masonry.

To which is Added,

Exact LISTS of all the Regular LODGES both in *Scotland* and *England.*

EDINBURGH:

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M,DCC,LXI.

APPENDIX, &c.

Act of the Aſſociate ſynod *concerning the* MASON-OATH.

[*Firſt publiſhed in the* Scots Magazine, *for* Auguſt 1757.]

Edinburgh Auguſt 25. 1757.

WHEREAS an oath is one of the moſt ſolemn acts of religious worſhip, which ought to be taken only upon important and neceſſary occaſions; and to be ſworn in truth, in judgment, and in righteouſneſs, without any mixture of ſinful, profane, or ſuperſtitious devices:

And whereas the ſynod had laid before them, in their meeting at Stirling, on the 7th of March 1745, an overture concerning the MASON-OATH, bearing, That there were very ſtrong preſumptions, that among MASONS an oath of ſecrecy is adminiſtered to intrants into their ſociety, even under a capital penalty, and before any of thoſe things which they ſwear to keep ſecret be revealed to them; and that they pretend to take ſome of theſe ſecrets from the BIBLE; beſide other things

things, which are ground of ſcruple, in the manner of ſwearing the ſaid oath: and therefore overturing, that the ſynod would conſider the whole affair, and give directions with reſpect to the admiſſion of perſons engaged in that oath to ſealing ordinances:

And whereas the ſynod, in their meeting at Stirling, on the 26th of September 1745, remitted the overture concerning the MASON-OATH to the ſeveral ſeſſions ſubordinate to them, for their proceeding therein, as far as they ſhould find practicable, according to our received and known principles, and the plain rules of the Lord's word, and ſound reaſon:

And whereas the ſynod, in their meeting at Edinburgh, on the 6th of March 1755, when a particular cauſe about the MASON OATH was before them,—did appoint all the ſeſſions under their inſpection, to require all perſons in their reſpective congregations, who are preſumed or ſuſpected to have been engaged in that oath, to make a plain acknowledgement, whether or not they have ever been ſo; and to require that ſuch as they may find to have been engaged therein ſhould give ingenuous anſwers to what further inquiry the ſeſſions may ſee cauſe to make, concerning the tenor and adminiſtration of the ſaid oath to them;—and that the ſeſſions ſhould proceed to the purging of what ſcandal they may thus find thoſe perſons convicted of, according to

the

the directions of the above-mentioned act of synod in September 1745.

And whereas the generality of the seſſions have, ſince the aforementioned periods, dealt with ſeveral perſons under their inſpection about the MASON OATH; in the courſe of which procedure, by the confeſſions made to them, they have found others, beſide thoſe of the maſon craft, to be involved in that oath: And the ſynod finding it proper and neceſſary to give more particular directions to the ſeveral ſeſſions, for having the hainous profanation of the Lord's name by that oath purged out of all the congregations under their inſpection:

Therefore the ſynod did, and hereby do appoint, that the ſeveral ſeſſions ſubordinate to them, in dealing with perſons about the MASON-OATH, ſhall particularly interrogate them,—If they have taken that oath, and when and where they did ſo? If they have taken the ſaid oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Maſon-lodge? If that oath was not adminiſtered to them, without letting them know the terms of it, till in the act of adminiſtering the ſame to them? If it was not an oath binding them to keep a number of ſecrets, none of which they were allowed to know before ſwearing the oath? If, beſide a ſolemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues

and

and hearts taken out in caſe of breaking th
ſame? If the ſaid oath was not adminiſtered t
them with ſeveral ſuperſtitious ceremonies; ſuc
as, the ſtripping them of, or requiring them t
deliver up, any thing of metal which they had u
pon them,—and making them kneel upon the
right knee bare, holding up their right arm bar
with their elbow upon the Bible, or with the Bi
ble laid before them,—or having the Bible, as al
the ſquare and compaſſes, in ſome particular wa
applied to their bodies? and, If among the ſecre
which they were bound by that oath to keep, the
was not a paſſage of ſcripture read to them, pa
ticularly 1 Kings vii. 21. with or without ſom
explication put upon the ſame, for being conceal
ed?

Moreover, the ſynod appoint, that the ſever
ſeſſions ſhall call before them all perſons in the
congregation who are of the maſon-craft, and o
thers whom they have a particular ſuſpicion o
as being involved in the MASON OATH, excep
ſuch as have been already dealt with, and hav
given ſatisfaction upon that head; and that, upo
their anſwering the firſt of the foregoing queſtion
in the affirmative, the ſeſſions ſhall proceed t
put the other interrogatories before appointed
As alſo, that all perſons of the maſon-craft, a
plying for ſealing ordinances, and likewiſe othe
concerning whom there may be any preſumptio
of their having been involved in the MASON OAT
ſha

hall be examined by the miniſters if they have een ſo: and upon their acknowledging the ſame, r declining to anſwer whether or not, the miniſters ſhall refer them to be dealt with by the ſſions, before admitting them to theſe ordinanes: And that all ſuch perſons offering themſelves the ſeſſions for joining in covenanting-work, hall be then examined by the ſeſſions as to their oncern in the aforeſaid oath.

And the ſynod further appoint, that when perons are found to be involved in the MASON-OATH, ccording to their confeſſions in giving plain and rticular anſwers to the foregoing queſtions, and rofeſſing their ſorrow for the ſame; the ſaid ſcanal ſhall be purged by a ſeſſional rebuke and admonition,—with a ſtrict charge to abſtain from l concern afterwards in adminiſtering the ſaid ath to any, or enticing any into that ſnare, and rom all practices of amuſing people about the retended myſteries of their ſigns and ſecrets: But that perſons who ſhall refuſe or ſhift to give lain and particular anſwers to the foregoing queſtions, ſhall be reputed under ſcandal, incapable of admiſſion to ſealing ordinances, till they anſwer and give ſatisfaction as before appointed.

And the ſynod refer to the ſeveral ſeſſions to roceed unto higher cenſure as they ſhall ſee cauſe, n the caſe of perſons whom they may find involved in the ſaid oath with ſpecial aggravation, as taking

taking or relapſing into the ſame, in oppoſition to warnings againſt doing ſo.

And the ſynod appoint, that each of the ſeſſions under their inſpection ſhall have an extract of this act, to be inſerted in their books, for executing the ſame accordingly.

An impartial Examination of the Act of the Aſſociate Synod *againſt the* Free-Masons,

[*Firſt publiſhed in the* Edinburgh Magazine *for* October 1757.]

THE Society of Free-Masons, which, notwithſtanding the oppoſition of human power, civil and eccleſiaſtic, has now ſubſiſted for many ages, and always maintained its inſeparable character of Secrecy, Prudence, and good Manners, ſtands at this day in ſuch high repute that an apology in its behalf is certainly unneceſſary.

Public Esteem has always been reputed a crime in the eyes of Malevolence; and Virtue and Goodness have always been held as declared enemies, by Hypocritical Sanctity and Bigot Zeal. To ſuch impure ſources alone can be attributed the very extraordinary Act, lately pronounced againſt this Venerable Society, by the Synod of the Aſſociate

ſociate Brethren, and publiſhed in the *Scots Magazine* for Auguſt 1757.

From this act the practices of this Holy Aſſociation appear ſo agreeable to thoſe of the Roman Catholic Church, that they afford a ſhrewd ſuſpicion, that the Principles from which ſuch practices reſult, are of the ſame nature, and have the ſame dangerous tendency, with thoſe profeſſed by the Roman See.

In the year 1738, his Holineſs at Rome, by the Plenitude of the Apoſtolic Power, iſſued a declaration condemnatory of the Society of FREE-MASONS; with an abſolute Prohibition to all the FAITHFUL IN CHRIST, to enter into, promote, or favour that Society, under no leſs penalty than an *ipſo facto* Excommunication; and the help of the ſecular arm is commanded to enforce the execution of this declaration. By an edict, conſequent to this declaration, informations are commanded, under the ſevereſt corporal puniſhments; and encouraged by an aſſurance from the INFALLIBLE CHAIR, "That Oaths of Secrecy in matters already condemned, are thereby rendered void, and loſe their obligation."

Let it be recorded in hiſtory, to the honour of THEIR HOLINESSES THE ASSOCIATE SYNOD IN SCOTLAND, That, in the year 1757, they alſo thundered out their TREMENDUOUS BULL againſt FREE-MASONS: Whereby all their votaries are enjoined to reveal every thing which under the ſanc-

tion of a ſolemn oath they are obliged to conceal
they are thereafter to abſtain from ſuch ſocieties
themſelves; nor are they to entice others to en
ter into them, under the terrible certification o
being reputed under SCANDAL, debarred from
SEALING ORDINANCES, and ſubjected to HIGHE
CENSURE, as there ſhould appear cauſe.

The profeſſed reaſons which brought the Frater
nity under the Papal Diſpleaſure, were, That the
confederated perſons of all religions and ſects
under a ſhew of natural honeſty, in a cloſe an
inſcrutable bond, and under certain ceremonies
which, by an oath taken on the Bible, they o
bliged them, by the imprecation of heavy puniſh
ments, to preſerve with inviolable ſecrecy.

Theſe urged by the Seceders as the motive o
their proceedings, are, That the MASONS adm
niſtered their Oath of Secrecy, under a capita
penalty, without firſt declaring what the matter
to be concealed are; and that ſome of theſe thing
are taken from the Bible. And the Publiſhers o
the *Scots Magazine* very quaintly inſinuate anothe
reaſon, That the whole matters thus communica
ted under the ſtricteſt ties of ſecrecy, are a bundl
of trifles and inconſiſtencies, unworthy of th
ſolemnity of an oath: This they do by a refe
rence made to a pretended Diſcovery of the Se
crets of Maſonry, publiſhed in their Magazin
1755, p. 133. and communicated to them, it ma
be preſumed, by the ſame correſpondents.

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The great conformity betwixt these two Bulls leave small room to doubt but the last, as well as the first, would have had the sanction of corporal punishments, if God, for the curse of mankind, had strengthened the hands, and seconded the intolerating views of its authors with secular power. They have not, however, omitted what was within their grasp; but have attempted to erect a Dominion over the Consciences of Mankind, by assuming a power of dispensing with human obligations. This is a privilege, which, however envied, the Reformed Clergy have hitherto left, together with his pretended Infallibility, in the possession of their Elder Brother at Rome; till, in this more enlightened age, these bold asserters of the Christian Rights have dared to reclaim and vindicate it as their own: for, should Antichrist enjoy any benefit which the Saints are not better entitled to?

This is not the least engine which has been successfully employed to rear up and support the enormous fabric of the Roman Hierarchy. The most solemn treaties betwixt princes and states, the allegiance of subjects to their sovereigns, the obligations of private contracts, the marriage-vow, and every other the most sacred bond of human society, are dissolved, and fly off at the breath of this dispensing power, like chaff before the wind: and to this, as to their native source, may

may be ascribed those many wars and devastations, rebellions, massacres, and assassinations, with which every page of the history of the Christian world is defiled. Is it possible that a doctrine attended with such a train of dreadful consequences can have any foundation either in Reason or Revelation?

The nature of an oath, particularly of a promissary oath, which this pretended power only respects, comprehends a solemn invocation of the Name of GOD, the Supreme and Omniscient Being, the Searcher of the hearts and the Tried of the reins of the children of men, not only as an impartial witness * of what is promised, but likeways as the Judge, and certain Avenger of Perjury, Falsehood and Deceit. The performance of the oath becomes thereby cognoscible by the Omniscience of the Divine Tribunal †; and his Justice and Omnipotence will not fail to pour out the phial of his threatened vengeance upon the execrated head which has dared to invocate the name of the Lord in vain‡.

Such are the conclusions of sound Reason, warranted by Scripture. Can it then be imagined that God has left it in the power of man to alter

* Jer. xlii. 5. † Jer. xxix. 23.

‡ Zech. v. 4. Jurisjurandi contempta religio satis Deum ultrem habet. *Pand. l. 2. c. de Reb. cred. et Jurejur.*

these established rules of his judgements and procedure? Would not this be, as the poet says, to

Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of GOD?

POPE.

There arises likeways from an oath a requisitorial right to the person in whose behalf it is conceived. The thing promised becomes his property; of which, so far as the acquisition does not infringe any anterior obligation, he cannot be defrauded by any dispensing power, without manifest injustice, and the exercise of an arbitrary and despotic authority.

The cause of introducing oaths into civil society affords another forcible argument against this dispensing power. The natural and indispensible obligations to justice and equity, even assisted by the fear of civil punishments, were found insufficient to correct the depravity of the human mind, and prevent a bias to apparent self-interest in the performance of mutual contracts. It was found necessary to assume the aid of Religion, and upon the faith of an oath to establish a mutual trust. This arises from a confidence, that he who swears, will never violate that promise to which he called God to be his witness, and of the breach whereof he has obtested him to be the judge and avenger. But, if there is any where on earth lodged a power of absolving from these obligations, mutual ter-

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ror and diffidence muſt take place of the happineſs and tranquillity expected from civil ſociety, of which the utter ſubverſion muſt enſue.

However extraordinary this claim may appear, his Holineſs the Pope arrogates it to himſelf very conſiſtently with his other high attributes. He is the Viceroy of God, and under him the Spiritual Lord of the Univerſe. All mankind are his ſubjects, and every oath, every contract, is with a reverſion of its being to him well-pleaſing.

But upon what conſiſtent bottom their Holineſſes the Brethren of the Aſſociation found their ABSOLVING POWER, is not ſo evident. Perhaps, like the Jeſuits, thoſe expert caſuiſts, and ſubtile divines, they will diſtinguiſh, and reſolve it into a declaratory power; whereby, from their profound knowledge, they only ſhew that certain oaths, from the particular circumſtances that attend them, are unjuſt or wicked; and the performance of them will not therefore be expected by God; nor is it exigible by man, or obligatory on the conſcience.

In this view let us examine their conduct towards the FREE-MASONS; and endeavour to explore on which ſide the imputation of Blaſphemy and Impiety will fall. In this conflict the match is very unequal. A FREE-MASON, while he defends the Myſteries of the Craft, is at every ſtep under the awe and reverence of his oath. He cannot therefore exhibit thoſe myſteries to view,

or ſubject them to examination. He muſt then, like the lion in the fable, ſuppoſe the picture ſuch as it is repreſented by his antagoniſts.

Untainted Probity frequently meets with ſtrong oppoſition from Villainy ſupported by Fraud. Experience has taught her to oppoſe Prudence to Cunning, and Secrecy and Reſolution to the dark Deſigns and dire Machinations of her Foes. But the depravity or facility of mankind ſoon diſcovered the difficulty of attaining that degree of ſecrecy, upon which the ſucceſs of enterprize muſt often depend; and from a confidence of which reſolution and activity reſult. To remedy this defect, Religion opportunely interpoſes, and affords the ſanction of an Oath; under the ſecurity of which, the ſchemes ſuggeſted, and maturely planned by judgement, are entruſted to Prudence and Reſolution for their execution. Hence Oaths of Secrecy have become one of the neceſſary hinges of government; they have been adopted by every civil ſtate; and every branch of adminiſtration requires them. To them muſt be aſcribed the ſucceſs of the greateſt enterprizes. Under their influence the noble, the generous plan of Britiſh Liberty was matured into execution, and the purpoſes of Popiſh Tyranny rendered abortive by the Revolution: and to them the FREE MASON owns his grateful acknowledgements, for the unreſtrained liberty of defending his Craft, and of detecting the damnable principles and black practices

tices of the pretended meſſengers of CHRIST without the dread of a mercileſs Inquiſition. The innocence of ſuch oaths cannot then be doubted and their neceſſity ſufficiently ſanctifies their uſe.

But it ſeems the Seceders hold it a crime to exact an Oath of Secrecy, before the things required to be kept ſecret are revealed. Can any thing be more ridiculous than this objection? The purpoſes of ſuch oaths would thereby be diſappointed: for the Secret would be communicated without any ſecurity or obligation to preſerve it; and it would then become optional to grant it or not. Cromwel, that Arch-politician, when he imagined his ſecretary's clerk, who was faſt aſleep, had overheard him deliver ſome important orders, would not truſt to the ſecurity of a ſubſequent oath, and thought that ſecrecy could be aſſured only by his immediate death. The common practice of the world refutes this objection, which could only proceed from thoſe whoſe want of modeſty equals that of their honeſty.

Mankind is ſo prone to religion, that it requires only confidence enough, for any perſons, however unqualified, to aſſume the character of ſpiritual guides, and they will not fail to obtain votaries. Theſe, from that ſame tendency, ſoon yield up their judgement and conſciences to the direction of their teachers; and their affections or antipathies, which become no longer their own

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are pointed at particular objects, as the zeal or private intereſt of their prieſts ſhall dictate.

One diſtinguiſhing characteriſtic of the Aſſociate Brethren ſeems to be, an abhorence of every oath not deviſed by themſelves, and framed to promote the intereſts of Faction, Rebellion, and Schiſm*. They have not as yet, however, perverted the morals of all their followers; ſome of them, notwithſtanding all their endeavours, ſtill retain a regard for an oath as the ſacred and inviolable bond of ſociety. This, they perceived, was a check to their ambitious views of an unlimited obedience from their people. It was therefore neceſſary to diminiſh that reverence, in hopes that when their deluded flock had learned to overſtep the fence in one inſtance, they would not be ſcrupulous to do it in any other. And for this end the nature of an Oath of Secrecy is deliberately miſrepreſented, and raſhneſs and profanity aſcribed to it.

As I am obliged to SUPPOSE the Secrets of MASONRY ſuch as they are repreſented by the Aſſociate Bretheren, I ſhall follow the order laid down in their interrogatories in their act.

They object, That the Maſon-Oath is adminiſtered by an invocation of the name of God, attended with certain rites and ceremonies of a ſuperſtitious nature, and under a capital penalty.

* They have in their ſynods condemned as unlawful, the clauſes, in Burgeſs oaths, with reſpect to religion and allegiance to the King.

By attending to the nature of an oath, it will appear, that the obteſting God as a witneſs and avenger, neceſſarily implies an imprecation of his wrath; which, if the doctrine of Providence is believed, muſt imply all temporal, as well as eternal puniſhments: it matters not whether any penalty is expreſſed; nor does the the doing ſo, in any degree, alter the nature of the obligation*.

As to the Ceremonies pretended to be adhibited to this oath, they appear to be innocent in themſelves: and if the Maſons uſe any ſuch, inſtead of aſcribing theſe to a ſuperſtitious regard, Charity would conclude they were not without an emphatic and allegorical meaning.

Oaths have almoſt univerſally had ſome rite or ceremony annexed, which, however inſignificant in themſelves, were originally expreſſive of ſomething that tended to increaſe the awe and reſpect due to that ſolemn act. The Caſuiſts all agree that tho' the Oath is equally obligatory without them, the Perjury is however increaſed by the Solemnity. All nations have adopted them: The Hebrews, by putting their hand below the thigh

of

* Illud videtur eſſe certum, omne juramentum promiſſivum quacunque forma concipiatur, explicatiore vel contractiore, utraque virtualiter continere atteſtationem, ſc. et execrationem. Nam in juramento, et execratio ſupponit atteſtationem, ut quid ſibi prius et atteſtatio ſubinfert execrationem ut ſuum neceſſarium conſequens. *Saunderſon, de oblig. juram. præl.* 1. §. 3.

of the perſon to whom they ſwore*; the Pagans, by taking hold of the altar†; and both, protending their hands to heaven‡: in which laſt, they have been followed by all Chriſtian nations; ſome of whom, particularly our ſiſter kingdom, when they take an oath, touch or kiſs the holy Goſpels: and not only ſo, but every private ſociety, every court of juſtice have forms of adminiſtering oaths, peculiar to themſelves. Shall not then the Society of FREE-MASONS be allowed that privilege, without the imputation of Superſtition and Idolatry?

The MATTER of the oath comes next under consideration. The Free-Maſons pretend to take ſome of their Secrets from the BIBLE. A grievous accuſation truly! "Jack," in the Tale of a Tub, could work his father's will into any ſhape he pleaſed; ſo that it ſerved him for a night-cap when he went to bed, or an umbrella in rainy weather. He would lap a piece of it about a ſore toe; or, when he had fits, burn two inches under his noſe; or, if any thing lay heavy on his ſtomach, ſcrape off and ſwallow as much of the powder

" as

* Gen. xxiv. 2.——xlvii. 29.

† Et, ut mos Graecorum eſt, Jurandi cauſa, ad aras accederet. *C. pro Balbo.*

‡ Gen. xiv. 22.

Suſpiciens coelum, tenditque ad ſidera dextram,
Haec eadem, Æneа, terram, mare, ſidera juro.

VIRG. l. 12. v. 196.

"as would lie on a silver penny: They were all "infallible remedies." But it seems Knocking Jack of the North will not allow these pearls to be cast before swine, and reserves them only for his special favourites. What magical virtue there can be in the words of the sacred passage mentioned in the act *, the world will be at a loss to discover; and the holy brethren, so well versed in mysteries, are the most proper to explain.

But there are *other things which are ground of Scruple in the manner of swearing of the said oath*. This the Synod have not thought fit to mention. But their Publisher has supplied the defect, by a reference to *A Mason's Confession of the Oath, Word and other Secrets of his Craft* †; which indeed contains variety of matters insignificant, and ridiculous in themselves, and only fit for the amusement of such persons as the ignorance and incoherence of the author display him to be.

The FREE MASON does not think himself all concerned to defend and support whatever nonsense shall be fathered upon the Craft by the ignorant and malevolent. The honour of the Fraternity is not in the least tarnished by it.

The whole narrative, particularly the method of discovering a Mason, the Prentice's shirt, and the Monday's lesson, cannot fail to move laughter even in gravity itself. But absurd and ridiculous as the whole of this matter must appear, passion

* 1 Kings vii. 21.
† Vide Scots Mag. 1755. P. 133.

paſſion of another nature is thereby excited, which reſpects the diſcoverer himſelf; and that is an honeſt indignation of the perjury he has committed. For if this perſon, ſcrupulouſly conſcientious as he is repreſented, was actually under the oath he pretends, however trifling and inſignificant the thing itſelf might be; yet, in the opinion of the moſt eminent caſuiſts, he was obliged to keep his oath; the reſpect due to truth and falſehood being the ſame in trivial matters as in thoſe of greater importance; otherwiſe God muſt be invoked as witneſs to a lie *.

But, if Ignorance or Imbecility, deluded by hypocritical Sanctity, or head-ſtrong Zeal, can afford any alleviation, (for an abſolute acquittance it cannot) the charge muſt fall with redoubled weight upon thoſe who induced him, and would induce others, over whom this influence extends, to put ſuch an affront upon the honour of God, and to habituate themſelves to the practice of Inſincerity and Injuſtice towards man. Is not this to adopt the practices and opinions of their religious predeceſſors, in Hypocriſy, Sedition, and Rebellion? who held, That

Oaths were not purpos'd, more than Law,
To keep the good and juſt in awe;
But to confine the bad and ſinful,
Like moral cattle, in a pinfold. *Butler.*

The natural curioſity of mankind, always eager and impetuous in the purſuit of knowledge, when

* Saunderſon, de obl. jur. prael. 3. §. 15.

when disappointed of a rational account of things, is apt to rest upon conjecture, and often embraces a cloud in place of the Goddess of Truth. So has it fared with the Secrets of MASONRY. That Society, tho' venerable for its antiquity, and respectable for its good behaviour, has, thro' falsehood and misrepresentation, groundlessly awakened the jealousy of states, and the obloquy of malicious tongues. Their Silence and Secrecy, as they gave ample room for the most extravagant conjectures, so they likewise afforded an opportunity for the grossest imputations, without fear of a refutation. They have been traduced as Atheists and Blasphemers, branded as Idolaters, and ridiculed as the dupes of nonsense. The hard names liberally bestowed on their Secrets by the Seceders, partake of all these *; but their proof relates only to the last: and indeed it seems rather like the delirious ravings of a brain-sick head, inflamed with the fumes of Enthusiasm, than a rational design to expose them. Its publication is an affront upon the judgment of the world; no less than inserting it in the Scots MAGAZINE, is an impeachment upon the taste of the Readers of that collection.

To remove such prejudices, and in some degree to satisfy the world and inquisitive cavillers, MASONS have condescended to publish what opinions they maintained, with respect to the great principles of human action. Their Belief in

GOD

* *Vid.* Scots Magazine 1735, p. 137.

GOD is founded upon the juſteſt notion of his Being and Attributes, drawn from the Light of Nature aſſiſted by Revelation. They never enter into the ſpeculative regions, ſo much cultivated by Divines: What cannot be comprehended in his nature, they leave as incomprehenſible. They adore his Infinite Being, and reckon it the perfection of mankind to imitate his communicable perfections. Their duty to their Superiors, to their neighbours, and to themſelves, are all expreſſed in a manner the moſt agreeable to the ſoundeſt morality. And when their actions and behaviour, which alone are ſubject to human obſervation, and affect human ſociety, are conformable to ſuch principles, no power on earth has a right to enquire farther.

The FREE MASON profeſſes a particular regard to the liberal Arts; and he makes no ſcruple to own, that many of his ſecrets have a reference to them. From theſe, juſt notions of order and proportion are attained, and a true taſte of ſymmetry and beauty is formed. And as the tranſition from the beauties of the natural to thoſe of the moral ſpecies are ſo eaſy and apparent; if there is any virtue, if there is any praiſe, inſtead of ſlander and defamation, protection and encouragement ought to be his reward.

Men of the greateſt power and dignity, the divine and the philoſopher, have not been aſhamed, in all ages, to own their relation to this

Society,

Society, and to encourage and protect it by their power and influence. But, should this combination terminate in nothing but wickedness and folly, can it be imagined, either that men of honour, wisdom, and integrity, would lend their countenance to fraud, and encourage folly, merely to make the world stare? or that an association, resting on so unstable a foundation, could so long have subsisted, without the cement of mutual trust and confidence, which result from virtue and consistency alone?

The FREE MASON, conscious of his integrity, and persuaded of the good tendency of his principles to promote the purposes of Virtue and human Happiness, beholds with contempt the impotent efforts of Envy and Ignorance, however sanctified the garb, or dignified the title they may assume. In his LODGE, which he considers as the School of Justice, Love, and Benevolence, he is taught to oppose Truth to Misrepresentation, good Humour and innocent Mirth to Sourness and Grimace, the certain signs of Malice and Imposture.—To attend the importunate calls of his enemies, would be to interrupt his tranquility; and therefore, wrapt in his own innocence, he despises their impotent attacks, and for the future will disdain to enter the lists with champions so weak and ignorant, so deluded and deluding.

Edin. Oct. 25. R. A. M.

1757.

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An ADDRESS made to the Body of Free and Accepted MASONS,

Assembled at a Quarterly COMMUNICATION, held near *Temple-Bar*, *December* 11. 1735.

By MARTIN CLARKE, M. A. Junior Grand Warden.

THE chief pleasures of society, *viz.* good Conversation, and the consequent improvements, are rightly presumed, Brethren, to be the principal motive of our first entering into, and then of propagating our Craft, wherein those advantages, I am bold to say, may be better met with, than in any society now in being; provided we are not wanting to ourselves, and will but consider, that the basis of our Order is indissoluble Friendship, and the Cement of it Unanimity and Brotherly Love.

THAT these may always subsist in this Society, is the sincere desire of every worthy Brother; and, that they may do so in full perfection here, give me leave to lay before you a few observations, wherein are pointed out those things, which are the most likely to discompose the Harmony of Conversation, especially when it turns upon controverted points. It is, Brethren, a very delicate

thing to intereſt one's ſelf in a diſpute, and yet preſerve the decorum due to the occaſion. To aſſiſt us a little in this matter, is the ſubject of what I have at preſent to offer to your conſideration; and, I doubt not, but the bare mention of what may be diſagreeable in any kind of debate, will be heedfully avoided by a body of gentlemen, united by the bonds of Brotherhood, and under the ſtricteſt ties of mutual love and forbearance.

By the outward demeanor it is, that the inward civility of the mind is generally expreſſed; the manner and circumſtance of which, being much governed and influenced by the faſhion and uſage of the place where we live, muſt, in the rule and practice of it, be learned by obſervation, and the carriage of thoſe who are allowed to be polite and well-bred. But the more eſſential part of civility lies deeper than the outſide, and is that general good-will, that decent regard, and perſonal eſteem for every man, which makes us cautious of ſhewing in our carriage toward him any contempt, diſreſpect or neglect. 'Tis a diſpoſition that makes us ready on all occaſions to expreſs, according to the uſual way and faſhion of addreſs, a reſpect, a value and eſteem for him, ſuitable to his rank, quality and condition in life. It is, in a word, a diſpoſition of the mind, viſible in the carriage, whereby a man endeavours to ſhun making another uneaſy in his company.

For

For the better avoiding of which, in these our conventions, suffer me, Brethren, to point out to you four things, directly contrary to this the most proper and most acceptable conveyance of the social virtues, from some one of which, incivility will generally be found to have its rise, and of consequence that discord and want of harmony in conversation, too frequently to be observed.

The first of these is a NATURAL ROUGHNESS, which makes a man uncomplaisant to others; so that he retains no deference, nor has any regard to the inclinations, temper or condition of those he converses with. 'Tis the certain mark of a clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a man in clean and fashionable clothes, giving an absolute, unbounded swing to his own humour herein, and suffering it to jostle or overbear every thing that stands in its way, with a perfect indifference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve or be easy with, and therefore it finds no place with those who have any tincture of good-breeding; the end and design of which is, to supple our natural stiffness, and to soften mens tempers, that they may bend and accommodate themselves to those, with whom they have to do.

CONTEMPT

CONTEMPT is the second thing inconsistent with good-breeding, and is intirely averse to it. And if this want of respect be discovered, either in a man's looks, words or gesture, come it from whom it will, it always brings uneasiness and pain along with it: For no body can contentedly bear to be slighted.

A THIRD thing of the like nature is CENSORIOUSNESS, or a disposition to find fault with others. Men, whatever they are guilty of, would not chuse to have their blemishes displayed and set in open view. Failings always carry some degree of shame with them; and the discovery, or even imputation of any defect is not born by them without uneasiness.

RAILLERY must be confessed to be the most refined way of exposing the faults of others; and, because 'tis commonly done with some wit, in good language, and entertains the company, people are apt to be led into a mistake, that where it keeps within fair bounds, there is no incivility in it. The pleasantry of this sort of conversation introduces it often therefore among people of the better sort; and such talkers, it must be owned, are well heard, and generally applauded by the laughter of the standers by: But it ought at the same time to be considered, that the entertainment of the company is at the cost of the person, who is painted in burlesque characters, who therefore cannot be without some

uneasiness

uneaſineſs on the occaſion, unleſs the ſubject, on which he is rallied, be matter of commendation; in which caſe the pleaſant images, which make the raillery, carrying with them praiſe as well as ſport, the rallied perſon finding his account in it, may alſo take a part in the diverſion.

But in regard the right management of ſo nice a point, wherein the leaſt ſlip may ſpoil all, is not every body's talent, it is better, that ſuch as would be ſecure of not provoking others, ſhould wholly abſtain from raillery, which by a ſmall miſtake, or wrong turn, may leave upon the mind of thoſe, who are ſtung by it, the laſting memory of having been ſharply, though wittily, taunted, for ſomething cenſureable in them.

CONTRADICTION is alſo a ſort of cenſoriouſneſs, wherein ill-breeding much too often ſhews itſelf. Complaiſance does not require, that we ſhould admit of all the reaſonings, or ſilently approve of all the accounts of things, that may be vented in our hearing. The oppoſing the ill-grounded opinions, and the rectifying the miſtakes of others, is what truth and charity ſometimes require of us; nor does civility forbid, ſo it be done with proper caution and due care of circumſtance. But there are ſome men, who ſeem ſo perfectly poſſeſſed, as it were, with the ſpirit of contradiction and perverſeneſs, that they ſteadily, and without regard either to right or wrong, oppoſe ſome one, and perhaps every

one

one of the company, in whatſoever is advanced. This is ſo evident and outrageous a degree of cenſuring, that none can avoid thinking himſelf injured by it.

All ſort of oppoſition to what another ma ſays, is ſo apt to be ſuſpected of cenſoriouſneſ and is ſo ſeldom received without ſome ſort o humiliation, that it ought to be made in the ge tleſt manner, and couched in the ſofteſt expre ſions that can be found, and ſuch as, with th whole deportment, may expreſs no forwardne to contradict. All poſſible marks of reſpect an good-will ought to accompany it, that whilſt w gain the argument, we may not loſe the good in clinations of any that hear, and eſpecially o thoſe, who happen to differ from us.

And here we ought not to paſs by an ordinary but a very great fault, that frequently happe in almoſt every diſpute; I mean that of *interru ing others, while they are ſpeaking.* This is failing, which the members of the beſt regulate Confraternities among us, have endeavoured guard againſt, in the by-laws of their reſpecti Societies, and is what the R. W. Perſon in t chair ſhould principally regard, and ſee well p in execution. Yet as it is an ill practice, th prevails much in the wotld, and eſpecially whe leſs care is taken, it cannot be improper to of a word or two againſt it here.

The

THERE cannot be a greater rudeneſs than to interrupt another in the current of his diſcourſe: For if it be not impertinence and folly to anſwer a man, before we know what he has to ſay; yet is it a plain declaration, that we are weary of his diſcourſe; that we diſregard what he ſays, as judging it not fit to entertain the Society with; and is in fact little leſs than a downright deſiring that *ourſelves* may have audience, who have ſomething to produce, better worth the attention of the company. As this is no ordinary degree of diſreſpect, it cannot but give always very great offence.

THE fourth thing, Brethren, that is againſt civility, and therefore apt to overſet the harmony of converſation, is CAPTIOUSNESS. And this ſo, not only becauſe it often produces miſbecoming and provoking expreſſions and behaviour in a part of the company, but becauſe it is a tacit accuſation and a reproach for ſomething ill taken, from thoſe we are diſpleaſed with. Such an intimation, or even ſuſpicion, muſt always be diſeaſy to Society: And as one angry perſon is ſufficient to diſcompoſe a whole company; for the generality, all mutual happineſs and ſatisfaction ceaſes therein, on any ſuch jarring. This failing therefore ſhould be guarded againſt with the utmoſt care, as either the boiſterous ruſticity, and inſinuated contempt, or the ill natured diſpoſition of cenſure, already conſidered and diſallowed of.

For

For as peace, eaſe and ſatisfaction are what con-
ſtitutes the pleaſure, the happineſs, and are th
very ſoul of converſation; if theſe be interrup
ed, the deſign of Society is undermined, and i
that circumſtance, how ſhould brotherly lov
continue? Certain it is, that unleſs good orde
decency and temper be preſerved by the individu
als of Society, confuſion will be introduce
and a diſſolution will naturally, very quickl
follow.

WHAT therefore remains is to remind the Br
thren, that the Maſons have ever been lovers
order. It is the buſineſs of their particular pr
feſſion to reduce all rude matters to truth. The
aphoriſms recommend it. The number of the
lights, and the declared end of their coming t
gether intimate the frame and diſpoſition of min
wherewith they are to meet, and the manner
their behaviour when aſſembled.

SHALL it then ever be ſaid, that thoſe, who
choice are diſtinguiſhed from the groſs of ma
kind, and who voluntarily have enrolled the
names in this moſt ancient and honourable Societ
are ſo far wanting to themſelves and the ord
they profeſs, as to neglect its rules? Shall tho
who are banded and cemented together, by t
ſtricteſt ties of amity, omit the practice of fo
bearance and brotherly love? Or ſhall the p
ſions of thoſe perſons ever become ungovernab
who aſſemble purpoſely to ſubdue them?

We are, let it be conſidered, the ſucceſſors of thoſe, who reared a ſtructure to the honour of Almighty God, the Grand Architect of the world, which for wiſdom, ſtrength and beauty, hath never yet had any parallel. We are intimately related to thoſe great and worthy Spirits, who have ever made it their buſineſs and their aim to improve themſelves, and to inform mankind. Let us then copy their example, that we may alſo hope to obtain a ſhare in their praiſe. This cannot poſſibly be done in a ſcene of diſorder: Pearls are never found but when the ſea is calm; and ſilent water is generally deepeſt.

It has been long, and ſtill is, the glory and happineſs of this Society, to have its intereſt eſpouſed by the great, the noble, and the honoured of the land. Perſons, who, after the example of the wiſeſt and the grandeſt of Kings, eſteem it neither condeſcenſion or diſhonour to patronize and encourage the profeſſors of the Craft. It is our duty, in return, to do nothing inconſiſtent with this favour; and being members of this body, it becomes us to act in ſome degree ſuitable to the honour we receive from our illuſtrious head.

If this be done at our general meetings, every good and deſireable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholeſome, and diſpaſſionate laws: The buſineſs of the *Grand*

Lodge will be ſmoothly and effectually carried on: Your Grand Officers will communicate their ſentiments, and receive your opinions and advice with pleaſure and ſatisfaction: Particular Societies will become ſtill more regular, from what their repreſentatives ſhall obſerve here.—In a word, true and ancient Maſonry will flouriſh; and thoſe that are without, will ſoon come to know, that there are more ſubſtantial pleaſures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can poſſibly be met with in any other bodies of men, how magnificent ſoever their pretenſions may be. For none can be ſo amiable as that which promotes Brotherly Love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an Obligation, both ſolemn and awful, and that, entered into by our own free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

A GENERAL CHARGE to MASONS.

Delivered at *Chriſt-Church*, in *Boſton*, on the 27th of *December*, 1749.

By the Rev. CHARLES BROCKWELL, A. M. his Majeſty's Chaplain at *Boſton*, in *New-England*.

THE principal intention in forming ſocieties is undoubtedly the uniting men in the ſtricter bands of love; for men conſidered as ſocial creatures, muſt derive their happineſs from each other: Every man being deſigned by Providence to promote the good of others, as he tenders his own advantage; and by that intercourſe to ſecure their good offices, by being, as occaſion may offer, ſerviceable unto them.

CHRISTIANITY in general (for I now enter not upon the melancholy diviſions ſo rife among us) never circumſcribes our benevolence within the narrow confines of nature, fortune, profit, or perſonal obligation. What I would advance is this: That we reſtrain not our love to our next neighbour only, this being meerely a point of conveniency—Nor to our acquaintance ſolely, this being the effect of inclination purely to gratify ourſelves—We are not to careſs our friends only, becauſe gratitude and common juſtice require even that

at our hands—Nor yet thoſe eſpecially from whom we expect to receive benefit, for this intereſt and policy will prompt us to—Nor our relations only, for this the ties of blood and meer nature dictate —Nor is our love and charity limited to them particularly who are of the ſame church or opinion with us: For by the very ſame reaſon that we are induced to believe ourſelves in the right, they may imagine themſelves ſo too; and what we may judge to be a perfection among ourſelves, they may condemn as a blemiſh. Be it ſo then: That in ſome points, or rather modes of worſhip, we may differ or diſſent from each other, yet ſtill the LODGE reconciles even theſe—There we all meet amicably, and converſe ſociably together—There we harmonize in principles, though we vary in punctilios—There we join in converſation, and intermingle intereſts—There we diſcover no eſtrangement of behaviour, nor alienation of affection—We ſerve one another moſt readily in all the kind offices of a cordial friendſhip. Thus are we united, though diſtinguiſhed: United in the ſame *Grand Chriſtian Fundamentals*, though diſtinguiſhed by ſome *Circumſtantials*: United in one important band of *Brotherly Love*, though diſtinguiſhed by ſome *Peculiarities of Sentiment*.

FREEDOM of opinion thus indulged, but its points never diſcuſſed, is the happy influence under which the unity of this truly *ancient* and *honourable Society* has been preſerved, from time immemorial

immemorial. And whoever is an *Upright Maſon*, can neither be an athieſt, deiſt, or libertine. For he is under the ſtricteſt obligation to be a good man, a true chriſtian, and to act with honour and honeſty, however diſtinguiſhed by different opinions in the circumſtantials of religion. Upon which account MASONRY is become the center of union, and the means of conciliating friendſhip among men that might have otherwiſe remained at perpetual diſtance; cauſing them to love as brethren, as heirs of the ſame hope, partakers of the ſame promiſes, children of the ſame God, and candidates of the ſame Heaven.

We read, that when *Tertullus* pleaded againſt St. *Paul*, that the chief accuſation whereon he founded his plea, was, *his being ringleader of the ſect of the Nazarenes—and this ſect* (ſaid the Jews) *we know that every where it is ſpoken againſt.* And wherefore was this ſect ſo ſpoken againſt. Was it from any evil they knew of its profeſſors? Or from meer ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our caſe, in reſpect to *Maſonry*—as flowing from the ſame corrupted principles. I have had the honour of being a member of this ancient and Honourable Society many years, have ſuſtained many of its offices, and can, and do aver, in this *ſacred place*, and before the *Grand* Architect *of the world*, that I never could obſerve ought

ought therein, but what was juſtifiable and commendable according to the ſtricteſt rules of ſociety. This being founded on the rules of the goſpel, the doing the will of God, and the *ſubduing the Paſſions*, and highly conducing to every ſacred and ſocial virtue. But not to inſiſt on my own experience, the very *Antiquity* of our *Conſtitution* furniſhes a ſufficient argument to confute all gainſayers. For no combination of wicked men, for a wicked purpoſe, ever laſted long. The want of virtue, on which mutual truſt and confidence is founded, ſoon divides and breaks them to pieces. Nor would men of unqueſtionable wiſdom, known integrity, ſtrict honour, undoubted veracity, and good ſenſe (though they might be trapaned into a fooliſh or ridiculous ſociety, which could pretend to nothing valuable), ever continue in it, (as all the world may ſee they have done, and now do) or contribute toward ſupporting and propagating it to poſterity.—

As to any objections that have been raiſed againſt this ſociety, they are as ridiculous as they are groundleſs:—For what can diſcover more egregious folly in any man, than to attempt to villifie what he knows nothing of? At that rate, he may with equal juſtice abuſe or calumniate anything elſe that he is unacquainted with—But there are ſome peculiar cuſtoms among us; ſurely theſe can be liable to no cenſure: Hath not every ſociety ſome peculiarities, which are not to be revealed

vealed to men of different communities?—But ſome among us behave not ſo well as might be expected: We fear this to be too true, and are heartily ſorry for it; let us therefore every one try to mend one. But even this objection is of no weight with a man of ingenuity and candour. For if the unworthineſs of a profeſſor, caſts a reflection upon the profeſſion, it may be inferted by parity of reaſon, that the miſconduct of a chriſtian, is an argument againſt chriſtianity. But this is a concluſion which I preſume no man will allow, and yet is no more than what he muſt ſubſcribe to, who is ſo unreaſonable as to inſiſt on the other.

Upon the whole then, it appears that the rules of this ſociety have a direct tendency to render converſation agreeable, as well as innocent; and ſo to influence our practice, as to be uſeful to others, and profitable to ourſelves; for to continue in amity, and maintain a fair correſpondence, to be diſpoſed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the characteriſtics of chriſtianity, are likeways the cement of this ſociety. And how good it is to aſſiſt, comfort, and relieve the oppreſſed, I need not now obſerve. Nor is it leſs obvious, how pleaſant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converſe with ſecurity without any the leaſt ſuſ-

picion

picion of fraudulent, injurious, or malicious practices.

Now, in order to cheriſh and promote this harmony within doors and without, let us firſt lay hold on the ſureſt means to ſtop the mouth of detraction, by endeavouring to lead a pure and unblemiſhed life. Let us conſider, my Brethren, that not the reputation of one only, but that of the whole ſociety is affected by a brother's miſbehaviour. Inveſted as we are with that diſtinguiſhing BADGE, which at this day is the glory of the greateſt potentates upon earth, we ſhould ſcorn to act beneath the dignity of our profeſſion. Let us then *walk worthy of our vocation*, and do honour to our profeſſion.

Let us rejoice in every opportunity of ſerving and obliging each other; for then, and only then, are we anſwering the great end of our inſtitution, *Brotherly Love, Relief and Truth*, oblige us not only to be compaſſionate and benevolent, but to adminiſter that relief and comfort, which the condition of any member requires, and we can beſtow without manifeſt inconvenience to ourſelves. No artful diſſimulation of affection can ever be allowed among thoſe, who are upon a *level*; nor can perſons, who live *within compaſs*, *act* otherwiſe than *upon the ſquare*, conſiſtently with the golden rule, of *doing as they would be done by*. For among us, every one is, or ſhould be another ſelf: So that he that hates another muſt

neceſſarily abhor himſelf alſo: He that prejudices another, injures his own nature; and he that doth not relieve a diſtreſſed brother ſtarves a member of his own body; but then this relief is not to be beſtowed upon the idle, indolent and extravagant; bnt upon the unfortunate, induſtrious, ſucceſsleſs brother.

LET us next remember the regulations of this *Society* are calculated, not only for the prevention of enmity, wrath, and diſſenſion, but for the promotion of love, peace, and friendſhip; then here ſurely converſation muſt be attended with mutual confidence, freedom and complacency. He who neither contrives miſchief againſt others, nor ſuſpects any againſt himſelf, has his mind always ſerene, and his affections compoſed. All the human faculties rejoice in *Order, Harmony, and Proportion;* by this our ſociety ſubſiſts, and upon this depends its *Wiſdom, Strength, and Beauty.* Let therefore no narrow diſtinctions diſcompoſe this goodly *Frame,* or diſturb its *Symmetry*; but when good and worthy men offer themſelves, let them ever have the firſt place in our eſteem, but as for the abbetors of atheiſm, irreligion, libertiniſm, infidelity, let us in the words of the prophit, *ſhake our hands from them,* juſt as a perſon would do, who happens to have burning-coals or ſome venemous creature faſtening upon his fleſh. In ſuch a caſe none would ſtand a moment to conſider; none would debate with him-

ſelf the expediency of the thing; but inſtantly fling off the pernicious incumbrance; inſtantly endeavour to diſengage himſelf from the clinging miſchief: So ſhould every *upright Maſon* from ſuch perilous *falſe Brethren.*

THERE is one eſſential property which belongs to our *Craft*, which had like to have ſlipped me, and which, however condemned, is highly worthy of all applauſe; and that is *Secrecy.* All that ſhould be diſcloſed of a Lodge is this, that in our meetings, we are all good-natured, loving and chearful one with another. But what are theſe ſecrets? Why, if a brother in neceſſity ſeeks relief, it is an inviolable ſecret, becauſe true *charity vaunteth not itſelf.* If an overtaken brother be admoniſhed, it is in ſecret; becauſe *charity is kind.* If poſſibly little differences, feuds, or animoſities ſhould invade our peaceful walls, they are ſtill kept ſecret; for *charity ſuffereth long, is not eaſily provoketh, thinketh no evil.* — Theſe and many more (would time permit) which I could name, are the embelliſhments that emblazon the Maſon's eſcutchion. And as a further ornament, let us add that aromatic *ſprig of Caſſia*, of *letting our light ſo ſhine before men, that they may ſee our good works; and that whereas they ſpeak againſt us as evil doers, they may by our good works, which they ſhall behold, glorify God.*

A

A Charge delivered to a conſtituted Lodge of Free and Accepted Maſons, at the *King's-arms*, in *Helſton*, *Cornwall*, on *Tueſday*, *April* 21. 1752.

Friends and Fellow-Brethren,

AS I have the honour of being diſtinguiſhed by a badge of office in this regularly conſtituted Lodge, I have made choice of this opportunity to aſſure you that I will uſe my beſt endeavours to execute the truſt which you have repoſed in me with freedom, fervency and zeal: And here I beg the favour of your Attention for a few minutes, while I exhort you to conſider with a becoming ſeriouſneſs ſome uſeful hints which concern all of us. And firſt, I beg leave to recommend an unwearied diligence and aſſiduity in the great work wherein you are immediately concerned, to be upon your guard at all times, and on all occaſions, eſpecially before ſtrangers, who will certainly watch every opportunity to extract from you that ſecret which has for ages and generations been hid from thoſe who are unqualified to receive it. The proper obſervance and diligent execution of this part of your duty will recommend you to the notice of the world in general, and the regard of this Lodge in particular.

BE ye alſo careful, my Brethren, to avoid every action which has the leaſt tendency to brand you with the odious name and character of a covetous man, which our holy brother the apoſtle *Paul* has with great reaſon declared to be idolatry: For what my brethren, can be expected from the man who makes gold his hope, and places his confidence in his riches? What! but that he will be deaf to the cries of the deſtitute orphan, and intreaties of the diſtreſſed widow: Let the contrary diſpoſition prevail with us, and let not our charity be circumſcribed within a narrow circle; but like that glorious luminary which opens the day, diſpenſe its kindly influence to all around us. Indeed, if we are good Maſons, we cannot be capable of abuſing the means with which Providence has ſupplied us to do good unto all men, as opportunity ſhall offer, and in a more eſpecial manner the miſerable and diſtreſſed. Theſe are objects which not only deſerve our commiſeration, but alſo claim relief at our hands: Let the grand principles of brotherly love, relief and truth at all times diſtinguiſh us in the world, and ever prevail amongſt us. This compaſſionate temper cannot fail of obtaining the love and eſteem of all good and wiſe men; and what is of infinitely greater importance, the approbation of that gracious Being whoſe favour is better than life.

LET us alſo be abſolutely fixt in the great duty of ſobriety, and not ſuffer liquor to get the aſcendency

dency of our reaſon: It is reaſon, my Brethren, informs us that we are creatures every way adapted to, and fitted for ſociety; and that God has given us knowledge and underſtanding ſuperior to other beings on this habitable globe, who all tend by a natural impulſe to anſwer in their reſpective ſpheres the end of their creation: And ſhall the creatures thus fulfil, with the greateſt regularity, the different purpoſes to which Providence aſſigned them? and man, the glory of this lower world, pervert the gracious deſigns of his Creator in appointing proper liquids to ſatisfy his thriſt, and exhilerate his heart, by abuſing the means, and forgetting the end of their appointment, uſe them beyond the bounds of moderation, and thereby render himſelf equal, I had almoſt ſaid inferior, even to the beaſtly ſwine? Did we but rightly and ſeriouſly conſider the many miſchiefs to which this vice expoſeth us, we ſhould certainly be very cautious of drinking to exceſs, well knowing the fatal conſequenees which attend it, that it lays our reaſon aſleep, and rouſes the many, too often, predominate paſſions which diſturb the mind of man.

And whilſt we are careful to avoid the ſhameful ſin of Drunkenneſs, let us at the ſame time remember that we are in duty bound to abſtain from another vice, which is too common in the preſent age; I mean the deteſtable practice of ſwearing by, and invoking the ſolemn name of the

the great and glorious God on the moſt trifling occaſions. This vice, my brethren, has not one motive or inducement, that I know of, to ſupport the practice of it. Is it practiſed by the great vulgar? It is forbid by the poſitive command of an Almighty God, who is ever jealous of his honour, and will not hold any guiltleſs who taketh his holy name in vain. This vice is a ſcandal to ſociety, and degrades the man below the level of the brutal tribe, who all join with the feathered choir in the praiſes of their great Creator. Let us therefore keep a conſtant watch upon the door of our lips. Let us, if it be poſſible, live peaceable with all men; let us keep our paſſions in conſtant ſubjection; by this means we ſhall be enabled to demonſtrate to the world that we are *good men and true*, that we aim at no other character than that of piety towards God, and unfeigned love to one another. Love, my Brethren, is the bond of perfectneſs; it is this divine temper which enables us to preſerve the unity of the ſpirit in the bond of peace, and makes us like him, who is the pure and inexhauſtible fountain of it. Stand faſt in one ſpirit, and be perfectly joined together in the ſame mind, and in the ſame judgment; let us conſider that this is a duty incumbent on us, that it is recommended to our notice and imitation by our great leader and exemplar, who came to ſeek and to ſave that which was loſt, and laid down his life

even

even for his enemies. What a powerful motive and inducement have we in this unparalleled inſtance of divine love opened to our view for our inſtruction and government in this ſtate of trial! unto which we ſhall do well if we take heed as unto a light ſhining in a dark place. And I hope there is not one member of this community who does not endeavour to the utmoſt of his power to diſcharge this duty as it behoves every good and wiſe man; and that there are not any amongſt us who are not truly ſenſible of the neceſſity we lie under to fulfil this great, this important part of an obligation, which is an indiſſoluble bond, by which the particular members are united and cemented in one body. Let us ſupport and recommend this great and laudable virtue by examples worthy the imitation of mankind. This is the moſt effectual method we can purſue to ſilence the ill-natured ſuggeſtions of the proud, the wicked, and the vain part of our ſpecies, who though they are by no means proper to be members of our well-governed community, yet muſt by this meaes be induced (as it were forcibly) to own, and ſecretly to admire, the benign influence of that love and unity, which naturally produce peace and harmony amongſt brethren.

I MUST alſo beg leave to recommend a proper regard to be paid to the laws, conſtitutions, and orders of our moſt ancient and honourable Fraternity

nity, and due deference and reſpect to the par
ticular Officers thereof in their reſpective places
whoſe buſineſs it is to carry them into execution
and I hope the only contention among you wi
be a laudable emulation in cultivating the Roya
Art, and ſtriving to excel each other in ever
thing which is great and good. Let us convinc
the unbelieving multitude, that no private, fo
did, or lucrative views can ever prevail upon u
to admit, into the number of thoſe who are ac
quainted with the knowledge of our myſterie
the unworthy, the profane or contentious par
of mankind; but that we will ſtand faſt in tha
liberty with which God hath bleſſed us, and joi
with one heart and one voice, in excluding ſuc
wolves from our peaceable fold. In a word, le
all of us endeavour, in our reſpective ſtations,
to regulate our whole conduct, as not to give ju
occaſion of offence in any thing. Let us be ſub
miſſive to ſuperiors, courteous and affable to e
quals, kind and condeſcending to inferiors, an
let our whole deportment teſtify for us, that w
have formed our lives upon the perfect model
God's revealed will, exhibited to us in the *Ho*
Bible; that this book is the baſis of all our cra
and that it is by this piece of divine furnitur
ſo eſſential to our ſociety, we are taught wiſdo
to contrive in all our doings, ſuch means as m
conduce to his honour, and the ſalvation of o
immortal ſouls; ſtrength to ſupport us in all di
ficult

ficulties and diſtreſſes; and beauty to poliſh the rough unhewn block of the mere natural man, and bring it into the likeneſs of our maker. Let us run with patience the race that is ſet before us, and by an unwearied perſeverance in well-doing, put to ſilence the ignorance and malice of fooliſh men; and the wiſe and great will think it no diſparagement to be influenced by our example, when we ſhall let our light ſhine before men, that they by ſeeing our good works, may be alſo induced to glorify the Supreme and Almighty Architect of the univerſe. Let us approve ourſelves faithful ſtewards of thoſe things committed to our charge, that whenſoever it ſhall pleaſe our great Creator to demand of us an account of thoſe talents, which he in his infinite wiſdom has thought fit to beſtow upon us, we may be found ready to render it up with joy, may have our loins girded up, and our *lights* burning, and we ourſelves be as men waiting for the kingdom of God, and in that morning, when the Sun of righteouſneſs ſhall ariſe with healing in his wings, we may be allotted to a houſe not made with hands in the happy regions of eternal day, may hear this welcome ſalutation of the Redeemer in the preſence of men and angels, *Well done thou good and faithful ſervant, thou haſt been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.* O happy day! when the faithful ſhall outlive the world,

and all its fading glories, ſhall ſee the ſun, moon, and ſtars obliterated from the concave of Heaven, and himſelf employed, ſwallowed up in the never-fading glories of a boundleſs eternity. Theſe ardent wiſhes for your welfare, both here and hereafter, flow from an honeſt heart, zealous in the cauſe of Maſonry; and that every attempt for compleating this great work may meet with proper encouragement, is the ſincere wiſh, and unfeigned deſire of,

Your true and faithful Brother,

I. H.

The Light and Truth of Maſonry explained, being the ſubſtance of a charge delivered at *Plymouth*, in *April* 1757.

Brethren,

LIGHT and *truth* being the great eſſentials of the *Royal Craft*, I ſhall begin this diſcourſe (prepared for the opening of this room) with that awful meſſage which St. *John* delivered to the world, "*That God is light, and in him is no darkneſs at all;* and that we are not worthy of the *true fellowſhip*, unleſs we walk in the *light*, and do the *truth*. O! ſacred *light!* whoſe orient beams make manifeſt that *truth* which *unites* all good and faithful *Maſons* in a heavenly *fellowſhip*!

THE

THIS ſublime part of Maſonry is that firm baſe on which is raiſed the ſhaft of faith, that ſupports a beautiful entablature of good works: It is the foundation of a ſuperſtructure unbounded as the univerſe, and durable as eternity. To attempt a deſcription of this ſtupenduous fabric may ſeem preſumptuous in me, who have been ſo few years a Maſon: But as you, my Brethren, were pleaſed to requeſt ſomething of this kind, give me leave to aſſure you that I am truly ſenſible of the honour; and though there are ſeveral among you, who by knowledge and long experience, are well qualified for ſuch an undertaking, yet as it is my duty to execute your commands, I ſhall chearfully begin the work: And humbly hope by *patience* and *induſtry* to make ſome amends for the little *time* I have ſerved.

THE *light* and *truth* which St. *John* takes notice of in his meſſage to the world being a principal part of ſublime Maſonry, I have, as I obſerved before, taken it for the ſubject of my diſcourſe, on this ſolemn occaſion. I intreat you to hear me with attention; and whatever deficiencies you may diſcover in this eſſay impute it to inexperience, and admoniſh me with brotherly love, that while I am pleading the cauſe of *truth*, I may be free from *error*.

God ſaid, let there be light, and there was light, Without it the rude matter of the chaos, *though brought into form*, would ſtill have been to little purpoſe

purpoſe. *Let your light ſo ſhine before men, that they may ſee your good works,* was the advice of him that was *a light to lighten the Gentiles.* Our *lights* are not hid, but placed on *candleſticks;* and theſe are ſilent monitors, continually intimating to us, that as the *ancient and honourable Badge* we wear has placed us above the reſt of mankind, ſo all our duties to our heavenly maſter, our fellow creatures, and ourſelves, ſhould be *formed* and *contrived* by the *wiſdom* of God's word; *ſtrengthened and ſupported* by love, truth, and charity; and *beautified and adorned* by honeſty, temperance, and true politeneſs. All Maſons that are, or ever have been, were *ſhewn the light:* And though they cannot forget it, yet, alas! how *faintly* does it ſhine in the hearts of too many? How is its luſtre ſullied, and ſplendor diminiſhed, by the folly, ſtupidity, and madneſs of irreligion and impiety?—Theſe are the perſons of whom St. *John* ſays, *They went out from us: but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt that they were not all of us.* And thus it is that thoſe who depart from the *light* bring an evil report on the *Craft.*

TRUTH, as it is a divine attribute, ſo is it the foundation of all Maſonic virtues. It is one of our grand priuciples; for to be *good men and true* is part of the firſt great leſſon we are taught; and at the commencement of our *freedom* we are ex-

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horted to be *fervent* and *zealous* in the purſuit of *truth* and *goodneſs*. It is not ſufficient that we *walk in the light*, unleſs we *do the truth* alſo. All hypocricy and deceit muſt be baniſhed from among us; They are *ſincerity* and *plain-dealing* that complete the harmony of a Lodge, and renders us acceptable in the ſight of him unto whom all hearts are open, all deſires known, and from whom no *ſecrets* are hid. There is a charm in truth that draws and attracts the mind continually toward it. The more we diſcover, the more we deſire; and the great reward is wiſdom, virtue, and happineſs. This is an edifice founded on a rock, which malice cannot ſhake, or time deſtroy.

WHAT a ſecret ſatisfaction is it to Maſons, when, in ſearching for truth, they find the rudiments of all uſeful knowledge ſtill preſerved among us, as it has deſcended by oral tradition from the earlieſt ages! and to find likeways this truth corroborated by the teſtimonies of the beſt and greateſt men the world has produced! But this is not all; the ſacred writings confirm what I aſſert: The ſublime part of our ancient myſtery being there to be found; nor can any Chriſtian Brother be a perfect Maſon that does not make the word of God his ſtudy. Indeed we own all Maſons as Brothers, be they *Chriſtians*, *Jews*, or *Mahometans*, (for Maſonry is univerſal, and not ſtrictly confined to any particular faith, ſect, or mode

mode of worſhip); all Maſons, I ſay, of whatſoever religious denomination, who rule their paſſions and affections, and ſquare their actions accordingly, are acknowledged by us as brothers; but, for *our* parts, the holy ſcripture is to be ſtudied by *us*, and occaſionally read and conſulted.

Since without *light* we cannot perceive the beauty and excellency of *truth*, and ſince we are certain that no man can be a worthy brother who is wanting in either; it may not be improper at this time to draw the character of him *Who walks in the light and does the truth*; and who, according to St. *John*'s account, is worthy of the *true fellowſhip*.

As we call any building or piece of architecture *perfect* which hath *all its parts*, and is finiſhed and compleated according to the *niceſt rules of art*; a *Brother* is in like manner ſaid to be a *good Maſon* who has *ſtudied* and *knows himſelf*, and has learnt and practiſes the firſt and great leſſon of *ſubduing his paſſions* and his *will*, and tries to the utmoſt of his power to free himſelf from all vices, errors, and imperfections; not only thoſe that proceed from the heart, but likeways all other defects of the underſtanding which are cauſed by cuſtom, opinion, prejudice, or ſuperſtition: He who aſſerts the native *freedom* of his *mind*, and ſtands faſt in the *liberty* that makes him *free*; whoſe ſoul is (if one may ſo expreſs it) univerſal, and well

well contracted, and who diſpiſes no man on account of his *country* or *religion*; but is ready at all times to convince the world, that *truth*, *brotherly love*, and *affording relief*, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that *true light*, the law of God, which ſhines clear to his heart, and is the model by which he ſquares his judgement. In his outward behaviour he will be very careful not to give private or public offence, and (as far as appears to him right) will ſtrictly comply with the laws, the cuſtoms, and religious inſtitutions of the country in which he reſides. To all mankind he will act upon the ſquare; and do to others as he would have them do unto him. He will be firm and conſiſtent with himſelf, and continually in expectation and on his guard againſt all accidents to which this life is expoſed; and in particular he will by a *well-ſpent life* be *daily preparing* for *death*, that final period of human action, which ſooner or latter will take us hence, to give a ſtrict account of our ſtewardſhip and the improvement of our talents.

In fine, all good Maſons ſhould be pious, prudent, juſt, temperate, and reſolutely virtuous.

From what I have advanced, and from theſe our antient charges, I hope it is evident to every one preſent, that it is the duty of every Maſon to live ſoberly, righteouſly, and godly; or, according

ding to the words of the Evangeliſt, He ſhould walk in the light, and do the truth.

CONTINUE, my Brethren, to perſevere in principles that are diſintereſted, and I doubt not but you will find this room which we have now opened, and dedicated to MASONRY, conſtantly reſorted to by the wiſe, the faithful, and the good.

LET us conſider the intention of our meetings; let ſubmiſſion to your officers, and brotherly love to each other, be ſhewn by your dilligent attendance in the Lodge; and be very careful to enquire into the *characters* and *capacities* of thoſe who are deſirous to be admitted among you.

STUDY the CONSTITUTIONS and CHARGES, and improve in the FIFTH SCIENCE as far as your abilities and ſeveral avocations will permit. Have univerſal benevolence and charity for all mankind; and wherever you meet your neceſſitous Brethren diſperſed, relieve them to the utmoſt of your ability, remembering, notwithſtanding, not to do things that may really prejudice yourſelves or families.

" LET us by well doing put to ſilence the ig-
" norance of fooliſh men. As free, but not uſing
" our liberty for a cloak of maliciouſneſs, but as
" the ſervants of God.—Honour all men, love
" the brotherhood, fear God, honour the King."

A COLECTION OF FREE MASONS SONGS.

The MASTER's Song.

SONG I.

THUS mighty eaſtern Kings, and ſome
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece and Rome,
True Architecture underſtood:
No wonder then if Maſons join,
To celebrate thoſe Maſon Kings,
With ſolemn note, and flowing wine,
Whilſt every brother jointly ſings:

Chorus.

Who can unfold the Royal Art,
Or ſing its ſecrets in a ſong:
They're ſafely kept in Maſon's heart,
And to this ancient Lodge belong.

The FELLOW-CRAFT's SONG.

SONG II.

HAIL Maſonry, thou Craft divine!
Glory of Earth, from Heaven reveal'd;
Which doſt with jewels precious ſhine,
From all but Maſons eyes conceal'd.
Thy praiſes due who can rehearſe,
In nervous proſe, or flowing verſe?

As men from brutes diſtinguiſh'd are,
A Maſon other men excels;
For what's in knowledge choice and rare,
But in his breaſt ſecurely dwells?
His ſilent breaſt, and faithful heart,
Preſerves the ſecrets of the Art.

From ſcorching heat, and piercing cold,
From beaſts, whoſe roar the foreſt rends,
From the aſſaults of warriors bold,
The Maſon's art mankind defends.
Be to this art due honour paid,
From which mankind receives ſuch aid.

Enſigns of ſtate that feed our pride,
Diſtinction troubleſome and vain!
By Maſons true are laid aſide;
Art's free-born ſons ſuch toys diſdain.
Ennobled by the name they bear,
Diſtinguiſh'd by the badge they wear.

Sweet fellowſhip, from envy free,
Friendly converſe of brotherhood,
The Lodge's laſting cement be!
Which has for ages firmly ſtood.
A Loage thus built for ages paſt,
Has laſted, and will ever laſt.

Then in our ſongs be juſtice done,
To thoſe who have enrich'd the Art,
From Adam to great Leven down.
And let each brother bear a part.
Let our Grand Maſter's health go round.
His praiſe in ev'ry Lodge reſound.

The Entered 'Prentice's SONG.

SONG III.

I.

COME let us prepare,
We Brothers that are
Aſſembled on merry occaſion;
Let's drink, laugh and ſing;
Our wine has a ſpring:
Here's a health to an Accepted Maſon.

II.

The world is in pain
Our ſecrets to gain,
But ſtill let them wonder and gaze on;
They ne'er can divine,
The word or the ſign,
Of a free and an Accepted Maſon.

III

'Tis this, and 'tis that,
They cannot tell what,
Why ſo many great men in the nation,
Should Aprons put on,
To make themſelves one,
With a free and an Accepted Maſon.

IV.

Great Kings, Dukes, and Lords,
Have laid by their ſwords,
Our myſt'ry to put a good grace one;
And ne'er been aſham'd,
To hear themſelves nam'd,
With a free and an Accepted Maſon.

V.

Antiquity's pride
We have on our ſide,
Which maketh men juſt in their ſtation
There's nought but what's good
To be underſtood,
By a free and an Accepted Maſon.

VI.

We're true and ſincere,
And juſt to the fair,
Who will truſt us on every occaſion;
No mortals can more
The Ladies adore,
Than a free and an Accepted Maſon.

VII.

Then join hand in hand,
To each other firm ſtand,
Let's be merry, and put a bright face on;
What mortal can boaſt
So noble a toaſt,
As a free and an Accepted Maſons.
[*To all the worthy Fraternity round the globe.*]

SONG. IV.

I

WHEN a Lodge of Free Maſons
Are cloth'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands,
They repair to their ſtands,
And juſtly ſupport one another.

II.

Truſty brother, take care,
Of eveſdroppers beware,
'Tis a juſt and a ſolemn occaſion;
Give the word and the blow,
That workmen may know,
One aſks to be made a Free Maſon.

III.

The Maſter ſtands due,
And his officers too,
While the craftſmen are plying their ſtation;
The Apprentices ſtand,
Right for the command
Of a Free and an Accepted Maſon.

IV.

Now traverſe your ground,
As in duty you're bound,
And revere the authentic oration,
That leads to the way,
And proves the firſt ray
Of the light of an Accepted Maſon.

V.

Here's words and her's ſigns,
Here's problems and lines,
And here's room too for deep ſpeculation;
Here virtue and truth
Are taught to the youth,
When firſt he's call'd up to a Maſon.

VI.

Hieroglyphics ſhine bright,
And here light reverts light
On the rules and the tools of vocation;
We work and we ſing,
The Craft and the King;
'Tis both duty and choice in a Maſon.

VII.

What is ſaid or is done
Is here truly laid down,
In this form of our high inſtallation;
Yet I challenge all men
To know what I mean,
Unleſs he's an Accepted Maſon.

VIII.

The ladies claim right
To come to our light,
Since the apron they ſay is their bearing;
Can they ſubject their will,
Can they keep their tongues ſtill,
And let talking be chang'd into hearing?

IX.

This difficult taſk
Is the leaſt we can aſk,
To ſecure us on ſundry occaſions.
When with this they comply,
Our utmoſt we'll try
To raiſe Lodges for Lady Free Maſons.

X.

Till this can be done,
Muſt each brother be mum,
Tho' the fair one ſhould wheedle or teaſe on;
Be juſt, true, and kind,
But ſtill bear in mind,
At all times you are a Free Maſon.

SONG. V.

I.

HERE's a health to each one,
From the King on the throne
To him that is meaneſt of ſtation,
If he can contend
To have lawfully gain'd
The name of an Accepted Maſon.

II.

Fame trumpets it loud,
And ſeems to be proud
Of ſuch a grand occupation,
To ſhew unto all,
That there is none ſhall
Ever vie with an Accepted Maſon.

III.

The glory of kings
Are poor empty things,
Tho' empires they have in poſſeſſion,
If void of the fame
Of that noble name
Of a free and an Accepted Maſon.

IV.

It is ancienter far
Than other arts are,
Surpaſſing all other profeſſion:
There's none can pretend
To diſcover a friend
Like a Free and an Accepted Maſon.

V.

The world is amaz'd,
Their wonder is rais'd,
To ſee ſuch concurring relation
Among us: they cry,
The devil is nigh
When one is accepted a Maſon.

VI.

But let them ſay on,
To us 'tis well known
What's true or falſe in the relation;
Let's drink his health round
That is ſecret and ſound,
And a faithful and Accepted Maſon.

SONG. VI.

I.

PRAY don't ſleep or think,
But give us ſome drink,
For 'faith I'm moſt plaguily dry.
Wine chears up the ſoul,
Then fill up the bowl,
For 'ere long you all know we muſt die.

Yeſterday's gone,
This day is our own;
To-morrow we never may ſee.
Thought cauſes us ſmart,
And eats up the heart;
Then let's be jovial and free.

II.

The world is a cheat,
With a face counterfeit,
And freedom and mirth diſcommends:
But here we may quaff,
Speak our thought, ſing, and laugh,
For all here are Maſons and friends.

SONG VII.

YE thrice happy few
Whoſe hearts have been true,
In concord and unity found;
Let us ſing and rejoice,
And unite ev'ry voice,
To ſend the gay Chorus around.

Chorus.

Like pillars we ſtand
An immoveable band,
Cemented by power from above;
Then freely let paſs,
The generous glaſs
To Maſonry, friendſhip, and love.

II.

The GRAND ARCHITECT,
Whose word did erect
Eternity, measure, and space,
First laid the fair plan
Whereon we began,
The cement of harmony and place.
Like Pillars we stand, &c.

III.

Whose firmness of hearts
Fair treasure of arts,
To the eye of the vulgar unknown;
Whose lustre can beam
New dignity and fame
To the pulpit, the bar, and the throne.
Like Pillars we stand, &c.

IV.

The Great DAVID's Son,
Unmatch'd *SOLOMON*,
As recorded in sacred page,
Through Masonry became
The first fav'rite of fame,
The wonder and pride of his age.
Like pillars we stand, &c.

V.

Indissoluble bands
Our hearts and our hands,
In social benevolence bind;
For true to his cause,
By immutable laws,
A Mason's a friend to mankind.
Like pillars we stand, &c.

VI.

Let joy flow around,
And PEACE, olive-bound,
Preſide at our myſtical rites:
Woſe conduct maintains
Our auſpicious domains,
And freedom with order unites.
Like pillars we ſtand, &c.

VII.

Nor let the fair maid,
Our myſteries dread,
Or think them repugnant to love;
To beauty we bend,
And her empire defend,
Her empire deriv'd from above.
Like pillars we ſtand, &c.

VIII.

Then let us unite,
Sincere and upright,
On the level of virtue to ſtand:
No mortal can be
So happy as we,
With a brother and friend in each hand.
Like pillars we ſtand, &c.

SONG. VIII.

I.

A Maſon one time
Was caſt for a crime,
Which malice had put a bad face on;

And then, without thought,
To a gibbet was brought
The Free and the Accepted Maſon.
And then, without thought, &c.

II.

And when he came there,
He put up his pray'r
For heav'n to pity his caſe on!
His King he eſpy'd,
Who in progreſs did ride,
Was a Free and an Accepted Maſon.
His King he eſpy'd, &c.

III.

Then out a ſign flew,
Which the Grand Maſter knew,
Who rode up to know the occaſion:
Aſk'd who had condemn'd
So worthy a friend
As a Free and an Accepted Maſon?
Aſk'd who had condemn'd, &c.

IV.

He tried the cauſe,
And he found out the flaws,
According to juſtice and reaſon.
He tuck'd up the judge,
And all that bore grudge
To the Free and the Accepted Maſon.
He tuck'd up the judge, &c.

V.

Tho' ignorant pride
Our ſecrets deride,
Or fooliſh conjectures occaſion,
They ne'er ſhall divine
The word or the ſign
Of a Free and an Accepted Maſon.
They ne'er ſhall divine, &c.
[*May honour and honeſty ever diſtinguiſh the Brethren.*]

SONG. IX.

I

COME are you prepar'd
Your ſcaffolds well rear'd?
Bring morter, and temper it purely;
'Tis all ſafe, I hope,
Well brac'd with each rope,
Your ledgers and putlocks ſecurely.

II.

Then next your bricks bring,
It is time to begin,
For the ſun with its ray is adorning;
The day's fair and clear,
No rain you need fear,
'Tis a charming and lovely fine morning.

III.

Pray where are your tools,
Your line and plum rules?
Each man to his work let him ſtand, boys;

Work ſolid and ſure,
Upright and ſecure;
And your building, be ſure, will be ſtrong, boys.

IV.

Pray make no miſtake,
But true your joints break,
And take care you follow your leaders;
Work, rake, beck, and tueth,
And make your work ſmooth,
And be ſure that you fill up your headers.

SONG XI.

I.

FROM the depths let us raiſe
Our voices, and praiſe
The works of the glorious creation;
And extol the great fame
Of our Maker's great name,
And his love to an Accepted Maſon.

II.

In primitive times,
When men, by high crimes,
Occaſion'd a great devaſtation,
The flood did abound,
And all men were drown'd,
Save a Free and an Accepted Maſon.

III.

In an Ark that was good,
Made of Gopher wood,
It was built by divine ordination;

And first in his time,
That planted a vine,
Was a Free and an Accepted Mason.

IV.

Then Pharaoh, the King,
Of Egypt, did bring
Into bondage our whole generation;
But that King got a fall,
And his magicians all,
By a Princely and great learned Mason.

V.

Four hundred and thirty years
By scripture appears,
Was their bondage in th' Egyptian nation,
But by providence great,
They made their escape.
Unto the Egyptians vexation.

VI.

Then thro' the Red-Sea,
Heaven guided their way,
By two pillars of divine ordinations;
But Pharaoh's great train
The sea did restrain,
From pursuing an army of Masons.

VII.

On the plains they did rear
A pavilion fair,
It was built by inspiration;
Each part in it square,
None cou'd it prepare
But a Free and an Accepted Mason.

VIII.

Thro' Jordan they go,
To face their proud foe;
I mean, the great Canaanite nations;
But their gigantick train
Could not ſuſtain
The force of that army of Maſons.

IX.

Next Amalech's King
Great forces did bring;
Likewiſe the great Midianite nations;
But their Kings got a fall,
And their great nobles all,
And their wealth fell a prey to our Maſons.

X.

King Solomon he,
Was known to be free,
Built a Lodge for the uſe of his Maſons;
Each beatiful part
Was due to the art
Of that princely and great learned Maſon.

XI.

Let each Maſon that's free
Toaſt his memory:
Join hands without diſſimulation;
Let cowans think on,
For they are all wrong;
Drink a health to an Accepted Maſon.

SONG XI.

I.

WE have no idle prating
Of either *Whig* or *Tory*;
But each agrees
To live at eaſe,
And ſing or tell a ſtory.
Fill to him
To the brim,
Let it round the table roll;
The Divine
Tells us, wine
Chears the body and the ſoul.

II.

We will be men of pleaſure,
Deſpiſing pride and party;
Whilſt knaves and fools
Preſcribe us rules,
We are ſincere and hearty.
Fill to him, &c.

III.

If any are ſo fooliſh
To whine for courtiers favour,
We'll bind him o'er
To drink no more
Till he has a better ſavour.
Fill to him, &c.

IV.

If an *Accepted Maſon*
Should talk of high or low church,
We'll ſet him down,
A ſhallow crown,
As underſtanding no church.
Fill to him, &c.

V.

The world is all in darkneſs;
About us they conjecture;
But little think
A ſong and drink
Succeed the *Maſon's lecture*.
Fill to him, &c.

IV.

Then, landlord, bring a hogſhead,
And in the corner place it:
Till it rebound
With hollow ſound,
Each Maſon here will face it.
Fill to him, &c.

SONG. XII.

I.

AS I at Wheeler's lodge one night
Kept Bacchus company,
For Bacchus is a Maſon bright,
And of all lodges free—*free—free*:

II.

Said I, Great Bacchus is a-dry;
Pray give the god ſome wine;
Jove in a fury did reply,
October's as divine—*divine*—*divine*.

III.

It makes us Maſons more complete,
Adds to our fancy wings;
Makes us as happy and as great
As mighty lords and kings, *kings*—*kings*.

SONG XIII,

ON, on, my dear brethren, purſue the great Lecture,
And refine on the rules of old Architecture;
High honour to Maſons the Craft daily brings,
To thoſe brothers of princes, and fellows of Kings.

We drove the rude *Vandals* and *Goths* off the ſtage
And reviv'd the old arts of *Auguſtus'* fam'd age;
Veſpaſian deſtroy'd the vaſt temple in vain:
Since ſo many now riſe under great *Leven's* reign.

The noble five orders, compos'd with ſuch art,
Shall amaze the ſwift eye, and engage the whole heart:
Proportion, ſweet harmony, gracing the whole,
Gives our work, like the glorious creation, a ſoul.

Then Maſter, and Brethren, preſerve your great name;
This Lodge, ſo majeſtic, ſhall purchaſe you fame:
Rever'd it ſhall ſtand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, ſee, behold here what rewards all our toil,
Inſpires our genius, and bids labour ſmile;
To our noble Grand-Maſter let a bumper be crown'd,
To all *Maſons* a bumper,—ſo let it go round.

Again, my lov'd Brethren, again let it paſs,
Our antient firm union cement' with a glaſs:
And all the contention 'mong Maſons ſhall be,
Who better can work, or who better agree.

SONG XIV.

BY Maſons Art th' aſpiring Dome
In various columns ſhall ariſe;
All climates are their native home,
Their godlike actions reach the ſkies.

Chorus.

Heroes and Kings revere their name,
Whilſt poets ſing their laſting fame.

Great, generous, virtuous, good and brave,
Are titles they moſt juſtly claim;
Their deeds ſhall live beyond the grave,
Which ſome unborn ſhall loud proclaim.

Chorus.

Time ſhall their glorious acts inrol,
And love with friendſhip charm the ſoul.

SONG XV.

LET Maſonry be now my theme,
Throughout the globe to ſpread its fame,
And eternize each worthy brother's name:
Your praiſe ſhall to the ſkies reſound,
In laſting happineſs abound, (crown'd
And with ſweet *Union* all your noble deeds be

Sing then, my muſe, to Maſons glory,
Your names are ſo rever'd in ſtory,
That all th' admiring world do now adore ye!

Let harmony divine inſpire
Your ſouls with love and gen'rous fire,
To copy well wiſe *Solomon*, your Sire:
Knowledge ſublime ſhall fill each heart,
The rules of Geometry t' impart;
Wilſt wiſdom, ſtrength, and beauty, crown the glorious art.

Let the great LEVEN's health go round;
In ſwelling cups all care be drown'd,
And hearts united 'mongſt the Craft be found.
May everlaſting ſcenes of joy
His peaceful hours of bliſs employ,
Which time's all-conquering hand ſhall ne'er deſtroy.

My Brethren thus all cares reſign,
Your hearts let glow with thoughts divine,
And veneration ſhow to *Solomon*'s ſhrine:
Our annual tribute thus we'll pay,
That late poſterity ſhall ſay;
We've crown'd with joy this glorious, happy,
happy day.

SONG. XVI.

By Brother *Laurie*, of the Lodge of *Alloa*, 1758.

I.

BEhold in a Lodge we dear Brethren are met,
And in proper order together are ſet;
Our ſecrets to none but ourſelves ſhall be known,
Our Actions to none but Free-Maſons be ſhown.
Derry down, down, down, derry down.

II.

Let brotherly love be among us reviv'd;
Let's ſtand by our laws, that are wiſely contriv'd;
And then all the glorious creation ſhall ſee,
That none are ſo loving, ſo friendly as we.
Derry down, &c.

III.

The Temple, and many magnificent pile,
Ev'n buildings now ſtanding within our own Iſle,
With wiſdom contriv'd, with beauty refin'd,
With ſtrength to ſupport, and the building to bind.
Derry down, &c.

IV.

These noble grand structures will always proclaim
What honour is due to a Free Mason's name.
Ev'n ages to come, when our work they do see,
Will strive with each other like us to be free.
Derry down, &c.

V.

What tho' some of late, by their spleen, plainly show
They fain would deride what they gladly would know?
Let ev'ry true brother these vermin dispise, [eyes.
And the ancient Grand Secret keep back from their
Derry down, &c.

VI.

Then, Brethren, let's all put our hand to our heart,
And resolve from true Masonry ne'er to depart:
And when the last trumpet on earth shall descend,
Our Lodge will be clos'd, and our secrets shall end.
Derry down, &c.

SONG. XVII.

By Brother *Blacklock*, of the Lodge at *Dumfries*.

I.

THO' Bigots storm, and fools declaim,
And Masons some thro' ign'rance blame,
The good, the just, the learn'd, the wise,
Free-Masonry will ne'er dispise.

CHORUS.

O'er all the earth let Masons join,
To execute one Grand Design,
And strike amazement into fools,
Who laugh at Masons and their tools.

II.

On justice, truth, and charity,
This edifice shall founded be;
And will conspire to rear the whole
By wisdom's just unerring rule.
O'er all, &c.

III.

Let ev'ry Mason then prepare
By virtue's mould his work to square;
And ev'ry task adjusted be
By the level of equality.
O'er all, &c.

IV.

Let jolity and freedom then
For ever in our Lodge remain,
And still our work cemented be
By universal harmony.
O'er all, &c.

V.

This structure we will fortify
With the barrier of secrecy,
A Mason-barrier we may boast
Shall e'er impenetrable last.
O'er all, &c.

VI.

To mutual love and friendſhip rais'd,
This fabric ſhall by all be prais'd;
And thoſe who ſtrive to ridicule
Our Craft, ſhall but themſelves befool.
Then o'er the earth, &c.

SONG. XVIII.

GUARDIAN genius of our art divine,
Unto thy faithful ſons appear:
Ceaſe now o'er ruins of the eaſt to pine,
And ſmile in blooming beauties here.

Egypt, Syria, and proud Babylon,
No more thy bliſsful preſence claim:
In Britain fix thy ever-during throne,
Where Myriads do confeſs thy name.

The ſciences from eaſtern regions brought,
Which after ſhone in Greece and Rome,
Are here in hundreds ſtately Lodges taught,
To which remoteſt Brethren come.

Behold what ſtrength our riſing domes up-rears,
Till mixing with the azure ſkies:
Behold what beauty through the whole appears;
So wiſely built, they muſt ſurpriſe.

Nor are we only to theſe arts confin'd;
For we the paths of virtue trace:
By us man's rugged nature is refin'd,
And poliſh'd into love and peace.

SONG. XIX.

A Maſon's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover ſaid;
Though, Damon, I your flame approve,
Your actions praiſe, your perſon love,
Yet ſtill I'll live a maid.

None ſhall untie my virgin zone,
But one to whom the Secret's known,
Of fam'd free Maſonry;
In which the great and good combine,
To raiſe, with generous deſign,
Man to felicity.

The Lodge excludes the fop and fool,
The plodding knave, and party tool,
That liberty would ſell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In ſlavery to dwell.

This ſaid, he bow'd, and went away;
Apply was made, without delay,
Return'd to her again;
The fair one granted his requeſt,
Connubial joys their days have bleſt;
And may they e'er remain.

SONG XX.

GLORIOUS Craft, which fires the mind,
With ſweet harmony and love;
Surely thou wer't firſt deſign'd,
A Foretaſte of the joys above.

Pleaſure always on thee wait,
Thou reformeſt Adam's race;
Strength and beauty in thee meet,
Wiſdom's radiant in thy face.

Arts and virtue now combine,
Friendſhip raiſes chearful mirth;
All united to refine,
Man from's groſſer part of Earth.

Stately Temples now ariſe,
And on lofty columns ſtand;
Mighty domes attempt the ſkies,
To adorn this happy land.

SONG XXI.

'TIS Maſonry unites mankind,
To generous actions forms the ſoul;
So ſtrict in union we're conjoin'd,
One ſpirit animates the whole.

CHORUS to be repeated at every Verſe.

Then let mankind our deeds approve,
Since union, harmony and love,
Shall waft us to the realms above.

Where-e'er aſpring domes ariſe,
Wherever ſacred altars ſtand,
Thoſe altars blaze up to the ſkies;
Thoſe domes proclaim the Maſon's hand.

The ſtone unſhap'd as lumber lies
Till Maſon's Art its form refines;
So paſſions do our ſouls diſguiſe,
Till ſocial virtue calms our minds.

Let wretches at our manhood rail:
But thoſe who once our judgment prove,
Will own, that we who build ſo well,
With equal Energy can love.

Though ſtill our chief concern and care,
Be to deſerve a brothers name:
For ever mindful of the fair;
Their choiceſt favours ſtill we claim.

From us pale diſcord long has fled,
With all her train of mortal ſpite,
Nor in our Lodge dares ſhew her head;
Sunk in the gloom of endleſs night.

My Brethren charge your glaſſes high,
To our Grand-Maſter's noble name;
Our ſhouts ſhall beat the vaulted ſky,
And every tongue his praiſe proclaim.

SONG XXII.

I.

ONCE I was *blind* and cou'd not *ſee*,
all was *dark* me round,
But *Providence* provided me,
And ſoon a friend I found;
Thro' *hidden paths* my friend *me led*,
Such paths as bablers never tread.
With a fa, la, la, la, la, la.

II.

He took all *ſtumbling blocks* away,
That I might walk ſecure,
And brought me long 'ere *break of day*
To *Sol's* bright Temple door,
Where we both admittance found,
By help of *magic, ſpell and ſound.*
With a fa, la, &c.

III.

The *curber* of my raſh attempt,
Did then my *breaſt* alarm
And hinted I was not exempt,
Nor free from *double harm*;
Which put a ſtop to riſing pride,
And made me truſt more to my guide.
With a fa, la, &c.

IV.

With *ſober pace* I then was led,
And brought to *Sol's bright throne*;
Where I was oblig'd to *ſtop*,
Till I myſelf *made known*

With *hideous noiſe* I *round* was brought,
For to obtain that which I ſought.
With a fa, la, &c.

V.

In *humble poſture* and *due form*,
I liſt'ned with *good will*;
Inſtead of mighty *noiſe* and *ſtorm*,
All then was *calm* and *ſtill*,
Such *charming ſounds* I then did hear,
As quite expell'd all *doubts* and *fears*.
With a fa, la, &c.

VI.

The mighty *Monarch* from his *throne*,
Bid *darkneſs* then withdraw,
No ſooner *ſaid* than it was *done*,
And I great things then *ſaw*;
But what they were I'll not now tell,
But ſuch they were as here ſhall *dwell*.
With a fa, la, &c.

VII.

Then round and round me he did *tye*,
A noble *ancient charm*;
All future darkneſs to defy,
And ward off Cowans harm,
So I returned from whence I came,
Not what I was, but what I am,
With a fa, la, &c.

SONG. XXIII.

I.

TO all who Maſonry deſpiſe
This counſel I beſtow;

Don't ridicule, if you are wiſe,
A ſecret you don't know.
Yourſelves you banter, and not it;
You ſhow your ſpleen, but not your wit.
With a fa, la, la, la, la, la,

II.

If union and ſincerity
Have a pretence to pleaſe,
We brothers of the Maſonry
Lay juſtly claim to theſe.
To ſtate-diſputes we ne'er give birth;
Our motto *Friendſhip is, and mirth*
With a fa, la, la, la, la, la.

III.

Inſpiring virtue by our rules,
And in ourſelves ſecure,
We have compaſſion on theſe fools
Who think our acts impure.
From ignorance we know proceeds
Such mean opinion of our deeds.
With a fa, la, la, la, la, la.

IV.

Then let us laugh, ſince we've impos'd
On thoſe who make a pother;
Who cry the ſecret is diſclos'd
By ſome falſe-hearted brother;
The mighty ſecret gain'd, they boaſt,
From poſt-boy, or from flying poſt.
With a fa, la, la, la, la, la.

SONG XXIV.

I.

COme, come, my dear Brethren,
Great news I proclaim:
Our King's a free Maſon,
A Maſon of fame:
And tho' he's a King,
He's a Brother to me:
No mortals but Maſons
So great then can be.
So great then can be,
So great then can be;
No mortals but Maſons
So great then can be.

II.

Who would not be proud, ſay,
Of ſuch a grent name
He that's a free Maſon
Is a true ſon of fame;
Since kings, dukes, and princes,
Men of high degree,
Throw by their diſtinctions,
With us to be free.
With us to be free, &c.

III.

We're ſons of antiquity,
But not of pride.
The Fathers of old, they
Were all on our ſide.

Being ſtruck with ſurpriſe
The grand temple to ſee,
They all were ambitious
Free Maſons to be.
Free Maſons to be, &c.

IV.

We're true and we're truſty,
We're juſt and ſincere;
We're bleſs'd by the poor,
And ador'd by the fair.
Kings are our companions,
So noble are we;
Then who would not wiſh
A Free Maſon to be?
A Free Maſon to be, &c.

V.

Why then ſhould we mind
The reflections of fools,
Who know not the value
Nor uſe of our tools?
We keep within compaſs;
Our conducts ſquare be;
To plumb, line, and level,
Our actions agree.
Our actions agree, &c.

VI.

With inocent mirth,
And with ſocial ſoul,
Let's taſte the pure nectar
Of the flowing bowl

Then ſtill up a bumper;
My toaſt it ſhall be,
A hea'th to our Maſters,
Our Wardens, and we.
Our Wardens and we, &c.

SONG. XXV.

I.

YE Brethren of the ancient Craft,
Ye fav'rite ſons of fame,
Let bumpers chearfully be quaff'd
To great *Lord Leven*'s name.
Happy, long happy may he be
Who loves and honours Maſonry.
With a fa, la, la, la, la.

II.

In vain would *D'Anvers* with his wit
Our ſlow reſentment raiſe;
What he and all mankind have writ,
But celebrates our praiſe.
His wit this only truth imparts,
That Maſons have firm faithful hearts.
With a fa, la, &c.

III.

Ye Britiſh fair, for beauty fam'd,
Your ſlaves we wiſh to be:
Let none for charms like yours be nam'd
That love not Maſonry.
This maxim *D'Anvers* proves full well,
That Maſons never kiſs and tell.
With a fa, la, la, &c.

IV.

True Maſons! no offences give;
Let fame your worth declare:
Within your compaſs wiſely live,
Aud act upon the ſquare.
May peace and friendſhip e'er abound,
And great *Lord Leven*'s health go round.
With a fa, la, la, la, la.

SONG XXVI.

I.

A Health to our ſiſters let's drink;
For why ſhould not they
Be remember'd, I pray,
When of us they ſo often do think;
When of us they ſo often do think.

II.

'Tis they give the chiefeſt delight.
Tho' wine chears the mind,
And Maſonry's kind,
Theſe keep us in tranſports all night.
Theſe keep us in tranſports all night.

SONG. XXVII.

LET malicious people cenſure;
They're not worth a Maſon's anſwer;
While we drink and ſing,
With no conſcience-ſting,
Let their evil genius plague them,
And for mollies devil take them.

We'll be free and merry,
Drinking port and zerry,
Till the ſtars at midnight ſhine,
And our eyes with them combine
The dark night to baniſh.
Thus we will repleniſh
Nature, whilſt our glaſſes
With the bottle paſſes.
Brother Maſon free,
Here's to thee, to thee;
And let it run the table round,
While envy does the Maſons foes confound.

SONG XXVIII.

LET us ſing to the honour of thoſe
Who baſeneſs and error oppoſe;
Who from ſages and magi of old
Have got ſecrets, which none can unfold;
Whilſt thro' life's ſwift career,
With mirth and good chear,
We're reveling,
And leveling
The monarch, till he
Says our joys far tranſcend
What on thrones do attend,
And thinks it a glory with us to be free.

II.

The wiſeſt of kings pav'd the way,
And his precepts we keep to this day.
The moſt glorious of Temples gave name
To Free Maſons, who ſtill keep their fame.

Tho' no prince did ariſe
So great and ſo wiſe,
Yet, in falling,
Our calling
Still bore high applauſe.
And tho' darkneſs o'er-run
The face of the ſun,
We, diamond-like, blaz'd to illumine the cauſe.

SONG. XXIX.

I.

WHAT tho' they call us Maſons fools?
We prove by geometry our rules,
Surpaſs the arts they teach in ſchools:
They charge us falſely then.
We make it plainly to appear,
By our behaviour ev'ry where,
That when you meet with Maſons there,
You meet with gentlemen.

II.

'Tis true, we once have charged been
With diſobedience to our Queen;
But after-monarchs plain have ſeen
The ſecrets ſhe had ſought.
We hatch no plots againſt the ſtate,
Nor 'gainſt great men in power prate;
But all that's noble, good, and great,
Is daily by us taught.

III.

Thoſe noble ſtructures which we ſee
Rais'd by our fam'd ſociety,
Surpriſe the world: then ſhall not we
Give praiſe to Maſonry?
Let thoſe who do deſpiſe the art,
Live in a cave or ſome deſart,
To herd with beaſts, from men apart,
For their ſtupidity.

IV.

But view thoſe ſavage nations where
No Maſonry did e'er appear;
What ſtrange unpoliſh'd brutes they are:
Then think on Maſonry.
It makes us courteous, eaſy, free,
Gen'rous, and honourably gay.
What other art the like can ſay?
Then here's to Maſonry.

SONG. XXX.

I.

HERE let no dull faces of buſineſs appear;
Farewell till to-morrow hard labour and care;
This night ſhall be ſacred to friendſhip and eaſe,
Each boſom be open, mirth dart from each face.

II.

Conſider, dear brethren, that Maſons grow old;
That reliſh abates, as the blood waxes cold:
And if to be happy too long we delay,
Soon as we attempt, cries death, come away!

III.

Then, fellows in Maſonry, let us rejoice,
In beautiful melody join ev'ry voice.
Time ſhan't overtake us before we can ſay,
That we have been eaſy, blithe, ſocial, and gay.

IV.

Adieu, ſober-thinking detraction and ſpleen;
You ought to be ſtrangers where Maſons convene.
Come, jeſt, love, and laughter, ye joyful throng;
You're free of the lodge, and to Maſons belong.

V.

Let monarchs run mad after riches and power,
Fat gownmen be dull, and philoſophers ſour;
While the claret goes round, and the company ſings,
We're wiſer than ſages, and richer than kings.

VI.

Then fill up the goblet, and deal it about;
Each brother will ſee it thrice twenty times out.
Our pleaſures, as well as our labours, can tell,
How free-hearted Maſons all mankind excell.

SONG XXXI.

Tune. O! Polly *you might have toy'd and kiſs'd.*

I.

YE people who laugh at Maſons, draw near,
Attend to my ballad without any ſneer,
And if you'll have patience, you ſhall ſoon ſee,
What a fine Art is Maſonry

II.

There's none but an Atheiſt can ever deny,
But that this Art came firſt from on high,
The Almighty God, here I'll prove for to be
The firſt great Maſter of Maſonry.

III.

He took up his compaſs with maſterly hand,
He ſtretch'd out his rule, and he meaſur'd the land:
He laid the foundation of earth, and ſea
By his known rules of Maſonry.

IV.

Our firſt father Adam, deny it who can,
A Maſon was made as ſoon as a man;
And a fig-leaf apron at firſt wore he,
In token of love to Maſonry.

V.

The principal law our Lodge does approve,
Is, that we ſtill live in Brotherly love:
Thus Cain was baniſh'd by Heaven's decree,
For breaking the rules of Maſonry.

VI.

The Temple that wiſe King Solomon rais'd,
For beauty, for order, for elegance prais'd,
To what did it owe all its elegancy?
To the juſt form'd rules of Maſonry.

VII.

But ſhould I pretend, in this humble verſe,
The merits of Free Maſons Art to rehearſe,
Years yet to come, too little wou'd be
To ſing the praiſes of Maſonry.

VIII.

Then hoping I have not detain'd you too long,
I here ſhall take leave to finiſh my ſong,
With a health to the Maſter, and thoſe who are free,
That live to the rules of Maſonry.

SONG. XXXII.

COme lend me your ears, loving brethren, a while,
Quite ſober my ſenſes, tho' joking my ſtile:
I'll ſing you ſuch wonders, unknown to all thoſe
That e'er ſtutter'd in verſe, or hobbl'd in proſe.
Derry down, down,
Down, derry down,

II.

When all in confuſion the CHAOS yet lay,
Ere ev'ning and morning had made the firſt day,
The unform'd materials lay jumbled together,
Like ſo many Dutchmen in thick foggy weather.
Derry down, &c.

III.

When to this confuſion no end ſoon appear'd,
The Sov'reign Grand Maſter's word ſudden was heard:
Then teem'd mother Chaos with maternal throes!
And ſo the Grand Lodge of this world aroſe.
Derry down, &c.

IV.

Then heaven and earth with jubilee rung,
And all the creation of Maſonry ſung.
But, lo! to adorn and complete the gay ball,
Old Adam was made the Grand Maſter of all.
Derry down, &c.

V.

But Satan met Eve, as ſhe was a-gadding,
Which ſet her, and ſince all her daughters, a-madding.
To find out the ſecrets of Free Maſonry,
She did eat the fruit of the forbidden tree.
Derry down, &c.

IV.

Her head being fill'd with many ſtrange fancies,
As all the young girls who deal in romances,
And being with knowledge ſufficiently cramm'd,
She ſaid to her huſband, Take, eat, and be damn'd.
Derry down, &c.

VII.

How Adam look'd on her, as one ſtruck with thunder!
He view'd her from head to foot over with wonder!
Then ſince you have done this thing, Madam, ſaid he,
For your ſake, No women free Maſons ſhall be.
Derry down, &c.

VIII.

And as ſhe bewail'd in ſorrowful dittay,
The good man beheld, and on her took pity.
Free Maſons are tender; ſo he to the dame
Beſtow'd his white apron to cover her ſhame.
Derry down, &c.

IX.

Then they did ſolace themſelves in mutual joys,
Till in proceſs of time they had two chopping boys.
The prieſt of the pariſh, as goſſip devis'd,
By name Cain and Abel, the youths canoniz'd.
Derry down, &c.

X.

Next old Father Seth he mounted the ſtage;
In manners ſevere, tho' in Maſonry ſage.
He built up two pillars full ſtrong and full thick;
The one was of ſtone, and the other of brick.
Derry down, &c.

XI.

But, in a ſhort time, men became paſt all enduring
There was nothing but ſwearing, and drinking, and whoring;
Till Jove being wroth, roſe up in his anger,
And ſwore he would ſuffer ſuch miſcreants no longer
Derry down, &c.

XII.

He from the high windows of heaven did pour
Forty days, forty nights, one continu'd shower;
Till nothing was seen but waters all round;
And in this great deluge most mortals were drown'd.
Derry down, &c.

XIII.

Sure ne'er was beheld so dreadful a sight,
As to see the old world in this very sad plight;
For here in the waters all animals swimming,
Men, monkeys, priests, lawyers, cats, lap-dogs, and women,
Derry down, &c.

XIV.

Here floated a debtor away from his duns,
There swam Father Graybeard stark naked 'mong nuns;
And here a poor husband, quite careless of life,
Contented in drowning to get rid of his wife.
Derry down,

XV.

A King and a cobler here mingled in view,
Of rakes and young spendthrifts there were not a few;
A whale and a Dutchman came down with the tide;
And a rev'tend old bishop by a young wench's side.
Derry down, &c.

XVI.

But Noah was wiſeſt; for Noah judg'd right;
He built up an ark ſo ſtrong and ſo tight;
For tho' heav'n and earth ſeem'd coming together,
He kept ſafe in his lodge, and ſtood buff to the weather.

Derry down, &c.

XVII.

Then, after the flood, like a brother ſo true,
Who ſtill had the good of the Craft in his view,
He delved the ground, and he planted the vine;
He founded a lodge, ay, and give his lodge wine.

Derry down, &c.

XVIII.

Let ſtateſmen toſs, tumble, and jumble the ball;
We'll ſit here in our lodge, and laugh at them all:
Let biſhops wear lawn-ſleeves, and kings have their ointment,
Free Maſonry ſure was by heaven's appointment.

Derry down, &c.

XIX.

Then charge my dear brethren, to *Leven*'s great name,
Our noble Grand Maſter for virtue ſo fam'd,
That the Craft may ſtill flouriſh, and in all quarters ſpring,
While we in full chorus do joyfully ſing,

Derry down, down,
Down, derry down,

SONG. XXXIII.

I.

COME, come my Brothers dear,
Now we're assembled here,
Exalt your voices clear
With harmony;
There's none shall be admitted in,
Were he a Lord, a Duke or King,
He's counted but an empty thing,
Except he's free.
Let ev'ry man take glass in hand,
Drink bumpers to our Masters Grand,
As long as he can sit, or stand
With decency.

II.

By our Arts we prove
Emblems of truth and love,
Types given from above
To those that are free.
There's ne'er a King that fills a throne,
Will ever be asham'd to own
Those secrets to the world unknown,
But such as we.
Let ev'ry man take glass in hand, &c.

III.

Now, ladies, try your Arts,
To gain us men of parts,
Who best can charm your hearts,
Because we're free.

Then take us, try us, and you'll find,
We're true and loving, juſt and kind,
And taught to pleaſe a lady's mind
By Maſonry.
Let ev'ry man take glaſs in hand, &c.
God bliſs King George, long may he reign,
To crub the pride of foes that's vain,
And with his conq'ring ſword maintain
Free-Maſonry

SONG XXXIV.

I.

SOme folks have with curious impetinence ſtrove
From Free Maſons boſoms their ſecrets to move;
I'll tell why in vain their endeavours muſt prove,
Which no body can deny,
Which no body can deny.

II.

Of this hapy ſecret when once we're poſſeſt,
Our tongues can't explain what is lodg'd in our breaſt;
For the bleſſing's ſo great, it can ne'er be expreſt;
Which no body can deny, &c.

III.

Truth, charity, juſtice, our principles are:
What one does poſſeſs, the others may ſhare;
And theſe in this world are bleſſings moſt rare;
Which no body can deny, &c.

IV.

Now, ſince we are met, the world's wonder and
boaſt,
And each one enjoys what pleaſes him moſt,
I'll give the beſt and moſt glorious toaſt;
Which no body can deny, &c.

V.

Here's a health to the gen'rous, the brave, and the
good,
To all thoſe who think and act as they ſhou'd;
And in all this the Free Maſons health's under-
ſtood;
Which no body can deny, &c.

SONG XXXV.

I.

COME follow, follow, me,
Ye jovial Maſons free;
Come follow all the rules
That e'er was taught in ſchools,
By Solomon, that Maſon King,
Who honour to the Craft did bring.

II.

He's juſtly call'd the wiſe,
His fame doth reach the ſkies,
He ſtood upon the ſquare,
And did the Temple rear;
With true level, plum and gage,
He prov'd the wonder of the age.

III.

The mighty Maſon lords
Stood firmly to their words,
They had it in eſteem,
For which they're juſtly deem'd:
Why ſhould not their example prove
Our preſent Craft to live in love?

IV.

The royal Art, and word,
Is kept upon record,
With upright hearts and pure,
While ſun and moon endure:
Not written, but indented on
The heart of every Free-Maſon.

V.

And as for Hiram's Art
We need not to impart,
The ſcripture plainly ſhews
From whence his knowledge flows;
His genius was ſo much refin'd,
His peer he has not left behind.

VI.

Then let not any one
Forget the widow's ſon,
But toaſt his memory
In glaſſes charg'd full high,
And when our proper time is come,
Like Brethren part, and ſo go home.

SONG. XXXVI.

I.

BEGIN, O ye muſes, a Free Maſon's ſtrain;
Let the numbers be gentle, and eaſy, and plain;

Tho' ſometimes in concert ſublimely we ſing,
Whilſt each brother Maſon joins hand with a King,
And Princes diſdain not companions to be
With the man that is own'd for a Maſon and Free.

II.

Why ſeek our beſt nobles our myſt'ry to know,
And rather ſing here than ſip tea with a beau?
The ſweet notes of knowledge more powerfully call,
Than a fav'rite at court, or a toaſt at a ball:
For truth's ſake, a Lord is of equal degree
With the man that is own'd for a Maſon and Free.

III.

'Twas heav'n firſt lighted the glorious flame
Of ſcience that ſages Free Maſonry name.
From Adam it flow'd to the patriarch of old;
The wiſe King preferr'd it to coffers of gold;
And Hiram of Tyre join'd with him to be
Of the number of thoſe that were Maſons and Free.

IV.

The Grigs, Antigalics, and others, they ſay,
Have ſet up their lodges, and mimic our way:
But frogs claim a curſe when they croak from the fen,
And monkeys a kick when they imitate men.
In vain, ſhallow mortals, ye rivals would be
To the man that is own'd for a Maſon and Free.

V.

The wiſdom of Greece and old Rome we explore,
Nay paſs to the learn'd of the Memphian ſhore.

What ſecrets Euphrates and Tygris have known,
And Paleſtine gather'd, are here made our own.
Well may the world wonder what ſtrange things we ſee,
With the man that is own'd for a Maſon and Free.

VI.

Tho' the fair from our rites are for ever debarr'd.
Ah, ladies! repent not, nor cenſure too hard:
You have no rivals here, not ev'n in glaſs,
Where fribbles ſo dote on the ſhade of an aſs.
Your own deareſt pictures, our hearts, could you ſee,
Would be found in the man that's a Maſon and Free.

VII.

The brighteſt of graces with virtue here join,
No ſuch angel-looks in the drawing-room ſhine.
Bleſs'd concord and eagle-ey'd truth hover round,
And, face to face, friendſhip ſays, ſee the bowl crown'd:
Here's a health, let it paſs with the number of three,
To the man that is own'd for a Maſon and Free.

SONG. XXXVII.

TUNE, *The Miller of Mansfield.*

I.

HOW happy a Maſon! whoſe boſom ſtill flows
With friendſhip, and ever moſt chearfully goes;
Th' effects of the myſteries lodg'd in his breaſt,
Myſt'ries rever'd, and by princes poſſeſs'd.

Our friend, and our bottle, we beſt can enjoy,
No rancor, or envy our quiet annoy,
Our plum-line, and compaſs, our ſquare and our tools,
Direct all our actions in virtue's fair rules.]

II.

To Mars, and to Venus, we're equally true,
Our hearts can enliven, our arms can ſubdue.
Let the enemy tell, and the ladies declare
No claſs, or profeſſion, with Maſons compare.
To give a fond luſtre, we ne'er need a creſt,
Since honour, and virtue, remain in our breaſt.
We'll charm the rude world when we clap, laugh, and ſing,
If ſo happy a Maſon, ſay, who'd be a king?

SONG XXXVIII.

TUNE, *Fy let us a' to the wedding.*

I.

KING Solomon, that wiſe projector,
In Maſonry took great delight;
And Hiram, that great Architector,
Whoſe actions ſhall ever ſhine bright.
From the heart of a true honeſt Maſon
There's none can the ſecret remove;
Our maxims are juſtice, morality,
Friendſhip and brotherly love.

II.

We meet like true friends on the level,
And lovingly part on the ſquare;
Alike we reſpect king and beggar,
Provided they're juſt and ſincere.
We ſcorn an ungenerous action,
None can with Free-Maſons compare;
We love for to live within compaſs,
By rules that are honeſt and fair.

III.

We exclude all talkative fellows
That will babble and prate paſt their wit,
They ne'er ſhall come into our ſecret,
For they're neither worthy, nor fit;
But the perſon that's well recommended,
And we find him honeſt and true,
When our Lodge is well tyl'd we'll prepare them,
And, like Maſons, our work we'll purſue.

IV.

There's ſome fooliſh people reject us,
For which they are highly to blame,
They cannot ſhew any objection,
Or reaſon for doing the ſame.
The Art's a divine inſpiration,
As all honeſt men will declare,
So here's to all true-hearted Brothers,
That live within compaſs and ſquare.

SONG XXXIX.

I.

LET worthy Brethren all combine,
For to adorn our myſtic Art;
So as the Craft may ever ſhine,
And clear each faithful Brother's heart.
Then Brethren all in chorus ſing,
Proſper the Craft and bleſs the King.

II.

Well level'd, plum'd, and ſquar'd aright,
The five noble orders upright ſtand,
Wiſdom, and ſtrength, with beauty's height,
The wonder of the world command.
Then Brethren all, &c.

III.

Ye fools and cowans, all who plot,
For to obtain our myſtery;
Ye ſtrive in vain, attempt it not,
Such creatures never ſhall be free.
Then Brethren all, &c.

IV.

The wiſe, the noble, good, and great,
Can only be accepted here;
The knave or fool, tho' deck'd in ſtate,
Shall ne'er approach the Maſter's chair.
Then Brethren all, &c.

V.

Now fill your glaſſes, charge them high,
Let our Grand-Maſter's health go round,
And let each heart o'erflow with joy;
And love and unity abound.
Then Brethren all, &c.

SONG. XL.

I.

OF all inſtitutions to form well the mind,
And make us to every virtue inclin'd,
None can with the Craft of Free Maſons compare,
Or teach us ſo truely our actions to ſquare;
For it was ordain'd, by our founder's decree,
That we ſhould be loyal, be loving, and free.
Be loving, and free, &c.

II.

We, in harmony, frienſhip, and unity meet,
And every Brother moſt lovingly greet;
And, when we ſee one in diſtreſs, ſtill impart
Some comfort to chear and enliven his heart,
Thus we always live, and for ever agree,
Reſolv'd to be loyal, moſt loving, and free.
Moſt loving and free, &c.

III.

By points of good fellowſhip we ſtill accord,
Obſerving each Brother's true ſign, grip, and word,
Which from our great Architect was handed down,
And ne'er will to any but Maſons be known.
Then here's to our Brethren, of ev'ry degree,
Who always are loyal, are loving, and free,
Are loving, and free, &c.

The ANTHEM.

I.

GRant us, kind heav'n, what we requeſt;
In Maſonry let us be bleſt:
Direct us to that happy place
Where friendſhip ſmiles in ev'ry face;
Where freedom and ſweet innocence
Enlarge the mind, and cheer the ſenſe.
Enlarge the mind, &c.

II.

Where ſcepter'd reaſon from her throne
Surveys the lodge, and makes us one;
And harmony's delightful ſway
For ever ſheds ambroſial day;
Where we bleſs'd Eden's pleaſure taſte,
Whilſt balmy joys are our repaſt.
Whilſt balmy joys, &c.

III.

No prying eye can view us here,
Or fool or knave diſturb our cheer:
Our well form'd laws ſet mankind free,
And give relief to miſery.
The poor, oppreſs'd with woe and grief,
Gain from our bounteous hands relief.
Gain from our bounteous, &c.

IV.

Our lodge the ſocial virtues grace,
And wiſdom's rules we fondly trace;
Whole nature, open to our view,
Points out the paths we ſhould purſue.
Let us ſubſiſt in laſting peace,
And may our happineſs increaſe.
And may our happineſs, &c.

PROLOGUE.

IF to delight, to humanize the mind,
The ſavage world in ſocial tyes to bind;
To make the moral virtues all appear
Improv'd and uſeful, ſoften'd from ſevere,

If theſe demand the tribute of our praiſe,
The teachers honour or the poets lays;
How do we view 'em all compriz'd in thee,
Thrice honour'd and myſterious Maſonry.
By thee erected, ſpacious domes ariſe,
And ſpires aſcending glitter in the ſkies;
The wondrous whole, by heavenly art is crown'd,
And order in diverſity is found.
Thro' ſuch a length of ages ſtill how fair,
How bright, how blooming do thy looks appear?
And ſtill ſhall bloom——time as it glides away
Fears for its own, before thine ſhall decay.
The uſe of accents from thy aid is thrown,
Thou form'ſt a ſilent language of thy own;
Diſdain'ſt that records ſhou'd contain thy art,
And only liv'ſt within the faithful heart.
Behold where Kings, and a long ſhining train,
Of garter'd heroes wait upon thy reign,
And boaſt no honour but a Ma[illegible]n's name.
Still in the dark let the unknowing ſtray,
No matter what they judge, or what they ſay;
Still may thy myſtick ſecrets be conceal'd,
And only to a Brother be reveal'd.

PROLOGUE.

OF all the orders founded by the great,
The wiſe, and good, of old modern date,
None like the craft of Maſonry can claim
The glorious ſummit of immortal fame.

Upon her principles creation ſtands,
Form'd by the firſt Almighty Maſon's hands,
Who by the rules of Geometry diſplay'd
His power and wiſdom through the worlds he made.
The ſoul of man with knowledge he impreſs'd,
And taught him Maſonry to make him bleſs'd;
But ſoon found man forſook the pointed road,
And loſt his knowledge when he left his God.
The devil and women gain'd the wretches heart
And he forgot the Maſons glorious art.
Long time he wander'd, ſore with woe oppreſt,
And dire remorſe ſtung home his conſcious breaſt.
At length he pray'd; and heav'n receiv'd his pray'r,
Pleas'd to behold with pity, and to ſpare;
And taught away the ſcience to regain,
Thro' arduous ſtudy and laborious pain.
But 'twas forbid the ſecret to declare,
That all might equally the labour ſhare:
And hence it comes the beſt alone can claim
That nobleſt character, a Maſon's name;
And that the Art, from other eyes conceal'd,
Remains a ſecret, as if ne'er reveal'd.
Let cowans therefore, and the upſtart fry
Of gormagons, our well earn'd praiſe deny.
Our ſecrets let them as they will deride;
For thus the fabled fox the grapes decry'd;
While we, ſuperior to their malice, ſhine,
And know our myſt'ries to be all divine.

An EPILOGUE.

WELL—— here I'm come to let you know
my thoughts,
Nay—ben't alarm'd—I'll not attack your faults;
Alike be ſafe, the cuckold, and the wit,
The cuckold-maker and the ſolemn cit;
I'm in good humour, and I'm come to prattle,
Han't I a head well turn'd, d'ye think to rattle;
But to clear up the point, and to be free,
What think you is my ſubject?——MASONRY:
Tho' I'm afraid, as Lawyer's caſes clear,
My learn'd debate will leave you as you were;
But I'm a woman——and when I ſay that
You know will talk—altho' we know not what.
What think you ladies, 'ant it very hard,
That we ſhould from this ſecret be debar'd?
How comes it, that the ſofter hours of love,
To wheedle out this ſecret fruitleſs prove?
For we can wheedle when we hope to move:
What can it mean? why all this mighty pother,
Theſe myſtick ſigns, and ſolemn calling brother?
That we are qualify'd in ſigns are known,
We can keep ſecrets too—but they're our own.
When my good man went firſt to be a MASON
Tho' I reſolv'd to put the ſmoother face on,
Yet to ſpeak truly, I began to fear
He muſt ſome dreadful operation bear;
But he return'd to ſatisfy each doubt,
And brought home every thing he carry'd out:

Nay

Nay, came improv'd, for on his face appear'd
A pleaſing ſmile, that every ſcruple clear'd,
Such added complaiſance—ſo much good nature,
So much, ſo ſtrangely alter'd for the better;
That to increaſe our mutual dear delight,
Wou'd he were made a MASON every night.

EPILOGUE.

WITH what malicious joy, e're I knew better
Have I been wont the Maſons to beſpatter?
How greedily have I believ'd each lie
Contriv'd againſt that fam'd ſociety?
With many more complain'd—'twas very hard
Women ſhould from their ſecrets be debarr'd,
When kings and ſtateſmen to our ſex reveal
Important bus'neſs, which they ſhould conceal;
That beauteous ladies, by their ſparks ador'd,
Never could wheedle out the Maſons word;
And oft their favours have beſtow'd in vain,
Nor could one ſecret for another gain.
I thought, unable to explain the matter,
Each Maſon, ſure, muſt be a woman-hater.
With ſudden fear and diſmal horror ſtruck,
I heard my ſpouſe was to ſubſcribe the book.
By all our loves, I begg'd he would forbear;
Upon my knees I wept, and tore my hair.
But when I found him fix'd, how I behav'd!
I thought him loſt, and like a fury rav'd;

Believ'd

Believ'd he would for ever be undone,
By ſome ſtrange operation undergone.
When he came back, I found a change, 'tis true,
But ſuch a change as did his youth renew:
With roſy cheeks and ſmiling grace he came,
And ſparkling eyes, that ſpoke a bridegroom's flame.

Ye married ladies, 'tis a happy life,
Believe me, that of a free Maſon's wife.
Tho' they conceal the ſecrets of their friends,
In love and truth they make us full amends.

LIST of all the Regular LODGES in *Scotland*, as they ſtand on the Roll of the GRAND LODGE Books.

1 MARY's CHAPEL meets 3d Monday
KILWINNING
Edinburgh Kilwinning, Scots Arms
Canongate Kilwinning, 1ſt Wedneſday
Leith Kilwinning, 2d Monday
5 Perth and Schoon
Glaſgow Kilwinning
Canongate and Leith, Leith and Canongate, 1ſt Tueſday
Old Lodge of Inverneſs
Hamilton
10 Journeymen Maſons Edinburgh, 1ſt Monday every quarter
Dumblane
Dalkeith

Maybole
Greenock Kilwinning
Torphichen
Dunkeld
Montroſe
Falkirk
Linlithgow
Couper of Fife
Leſmahago
Old Lodge of Lanark
Kilmarnock
Dunſe
Old Lodge of Peebles
St. Andrews
Dunfermling
Glaſgow St. Mungo
Kirkintulloch
St. Andrews Inverneſs
Stirling
Falkirk
Bervie
Coltneſs
Selkirk
Bathgate
St. David's Edinburgh, 3d Tueſday
Forreſs
Aberdeen
Drummond Kilwinning from Greenock
Edinburgh from Dumfermling
Edinburgh St. Giles, laſt Monday
Kirkcudbright
Kirkwall
Thurſo

Crieffe

Crieffe
Fort William
St. Luke, 1ſt Monday
Kilmolymook
Auchterarder
Dyſart
Operative Lodge of Dundee
Edinburgh St. Andrews, 2d Friday
Ancient Lodge of Dundee
Cumberland Kilwinning at Peebles
Inverary
Cumberland Kilwinning at Inverneſs
Duke of Northfolks Lodge
Union Lodge of Drummond Kilwinning from Aleppo
Banff
Dumfries
Maddieſtoun
Welſh Fuzileers
Thiſtle Lodge Edinburgh, 1ſt Friday
Campbeltoun
St. Machar
Dyke
Haddingtoun
Kelſo
Glaſgow Montroſe
Inverkeithing
Huntly
White's Lodge
Journeymens Lodge, Dumfries
St. Michael's, Dumfries
Argyl's Lodge, Glaſgow
Royal Arch, ditto

Ston-

Stonhaven
St. Ninians at Breichen
Forbes Lodge at Roſeharty
St. Andrews Lodge at Boſton
Blandford Lodge, Virginia
Alloa
St. Abbe
Moncur
Kirkaldy
St. Paul's Lodge, Glaſgow
St. Andrews Lodge, Perth
Caſtle of Dunbar
Pythagorick Lodge, Borowſtounneſs
St. Regulus Coupar of Fife
Prince of Wales Lodge from Edinburgh
Stirling Royal Arch
Lanerk Kilwinning
St. Columbus Lodge
St. David's, Dundee
Hooper St. John
Union Kilwinning at Charleſtoun South Carolina
Annan St. Andrews
Fort George
King George the Third's Lodge from Edinburgh
Scots Lodge of St. Andrew, in the pariſh of St. Thomas, in the Eaſt Jamaica
Muſleburgh Kilwinning
St. Duthus at Tain
St. Andrews at Crail
Duke of York's Lodge
Ceres in Fife
St. George's
Ratha

An exact LIST of Regular ENGLISH LODGES, according to their Seniority and Conſtitution.

1. KING's Arms, St. Paul's Church-Yard, 1ſt Tueſday in every month.

2. The Horn, W ſtminſter, 2d Thurſday.

3 Shakeſpear's Head, Marlborough-Street, 1ſt Tueſday, conſt. Jan. 17. 1722.

4. Bell, Nicholas Lane, 2d Wedneſday, conſt. July 11. 1721.

5. Mr. Braund, New Bond-Street, 2d and 4th Thurſday Jan. 19. 1722.

6. Rummer in Queen-Street, Cheapſide, 2d and 4th Tueſday, Jan. 28. 1722.

7. Daniel's Coffee Houſe, Temple Bar, 1ſt Monday, April 25 1722.

8. One Tun in Noble Street, 1ſt and 3d Wedneſday, May 1722.

9 King's Arms in New Bond-Street, laſt Thurſday, Nov. 25. 1722 3.

10. Queen's Head, Knave's Acres, 1ſt and 3d Wedneſday, Feb 27. 1722-3.

11. Caſtle in Drury-Lane,

12. Two Poſts, Maiden-Lane, Covent-Garden, 1ſt and 3d Thurſday, March 28. 1723.

13. Queen's Head, Great Queen's-Street, 1ſt and 3d Monday, March 30.

14. Bull-Head in Southwark, 2d Monday, April 1.

15. Croſs Keys the Corner of St. Martin's Lane 1ſt and 3d Wedneſday, April 3.

16. Sun in Holburn, 1ſt and 3d Friday, May 5.

17. Mourning Buſh at Alderſgate, 2d and 4th Friday, 1723.

18. French Lodge, the Swan in Long-Acre, 1ſt and 3d Monday, June 12.

19. Baptiſt Head and Anchor in Chancery Lane, 2d and laſt Thurſday, Aug. 4.

20. Swan on Fiſh-Street-Hill, 1ſt Friday, Sep. 11.

21. Half Moon in Cheapſide, 1ſt and 3d Tueſday, Sep. 18.

22. Swan and Olive-Tree, White-Croſs Street, 1ſt Friday

23. White Horſe, Wheeler-Street, Spittlefields, 2d Monday, Dec. 24.

24 Foreſt's Coffee-Houſe at Charing Croſs, 2d and laſt Monday, March 27. 1724.

25 Three Tons in the city of Norwich, 1ſt Thurſday.

26. Whale in the city of Chicheſter, 3d Friday of the Month, July 17.

27. Black ſpread Eagle, Caſtle Lane in Cheſter, 1ſt Thurſday.

38. Crown and Mitre, Northgate-Street in Cheſter, 1ſt Tueſday.

29. Bunch of Grapes, Caermarthen, South-Wales,

30 Two Poſts, Portſmouth in Hampſhire, 1ſt and 3d Thurſday. 4 o'clock.

31. Red Lion, Congleton, Cheſhire.

32 Saſh and Cocoa Tree in Moorfields, 1ſt and 3d Thurſday, July.

33. Goat Eagle-Court in the Strand, 1ſt and 3d Monday.

34. Swan and Rummer in Finch-Lane, 2d and 4th Wedneſday

Wednesday. Masters Lodge, every Sunday, Feb. 1725.

35. Paul's Head, Ludgate-Street, 4th Monday of the month of April.

36. Angel and Crown in White-Chapel, 1st Wednesday in summer, 1st and 3d in winter.

37. King's Arms in the Strand, 1st Monday, May 25.

38. Swan in Long Acre, 2d and last Wednesday, September.

39. Mount's Coffee House in Grovesnor-Street, near Hanover-Square, 1st Thursday in the month, Jan. 32. 1727.

40. White-Lion in Aldersgate-Street, 1st and 3d Friday Aug. 19.

41. King's Head at Salford near Manchester, 1st Monday in the month.

42. Low's Cffee-House, Panton Street, 2d and 4th Friday, Jan. 31. 1727-8.

43. Three Flower de-Luces in St. Bernard-Street, Madrid, 1st Sunday.

44. Gibraltar at Gibraltar, 1st Tuesday of the Month, A[illegible]22.

45. Woolpack in Warwick, 1st and 3d Friday in the Month, April 22.

46. Hoop and Griffin in Leadenhall-Street, 2d and 4th Monday.

47. Rose and Crown in Greek Street, Soho, 1st and 3d Friday.

48. Fountain in Fleet-Street, 1st and 3d Friday.

49. Anchor and Crown in Short's Gardens, 1st and 3d Thursday.

50. Red-

50. Red-Lion and Ball in Red Lion-Street, Holborn, 2d and 4th Wednesday, April 15.

51. Three Tuns in Scarborough, 1st Wednesday, Aug. 27 1729

52 Three Tons at Billingsgate, 2d and 4th Thursday, Jan. 22.

53. Fountain, Snow-Hill, 1st and 3d Thursday, Jan. 24 1730.

54 George at Northampton, 1st Saturday, Jan. 16. 1730.

55. Bacchus and Ton, Gravil Street, Hatton-Garden, 1st and 3d Friday.

56. St. Rook's Hill near Ghichester in Suſſex, once a Year, viz. Tuesday in Easter Week, coun. in the reign of Julius Cæsar.

57. Red-Lion in the city of Canterbury, 1st and 3d Tuesday, April 3. 1730.

58. Vine in Long-Acre, 2d and 4th Wednesday; Masters Lodge, 1st and 3d Sunday, April 28.

59. Bacchus and Ton in Bloomsbury Market, 2d and 4th Monday, May 22.

60. Lion in Lynn Regis in Norfolk, 1st Friday Oct. 9 1729.

61. Rose in Cheapside, 1st and 3d Monday, Jan. 26. 1730.

62. East India Arms at Bengal in the East-Indies.

93. Saracen's Head in Lincoln, 1st Tuesday, Sep. 7.

64. Rainbow Coffee-House, York-Buildings, 2d and 4th Thursday, July 17.

65. Queen's Head Old Baily, 1st and 3d Thursday; Masters Lodge, 1st and 3d Sunday.

66. Black-

66. Black Lion in Jockey-Fields, 1ſt and 3d Monday, Jan. 31 1731.

67. Fountain, Bury St. Edmonds, 2d and 4th Tueſday.

68. Two Angels and Crown, Little St. Martin's Lane, 2d and 4th Friday.

69. Angel, Macclesfield, Cheſhire.

70 Fleece, Bury St. Edmond's, 1ſt and 3d Thurſday, Nov. 1.

71. Three Tons, Newgate-Street, 2d and laſt Monday, Oct. 21.

72. Three Tons, Smithfield, 2d and 4th Wedneſday, Dec. 17.

73. Old Antwerp behind the Royal Exchange; 1ſt Tueſday.

74 Fountain, Borough of Southwark, 1ſt and 3d Tueſday, Jan. 14. 1732.

75. King's Arms, St. Margaret's Hill, Southwark, 3d Monday, Feb. 2.

76. New King's Arms at Leigh in Lancaſhire, Feb. 22. 1731.

77. Bell and Black Bird, Woolverhampton in Staffordſhire, 1ſt Monday, March 28. 1732.

78. Horſe Shoe and Rummer in Drury-Lane, 2d and 4th Tueſday, April 11.

79. A l'hotel de Buſſy, Rue de Buſſy, a Paris, 1ſt Monday, April 3.

80. Sun in Fleet-Street, 2d and laſt Tueſday, April 12.

81. Star in Coleman-Street, 2d and 4th Tueſday, May 25.

82. King and Queen's heads in Roſemary-Lane, 2d and 4th Monday, June 21.

83. Oxford

82. Oxford Arms, Ludgate-Street, 2d and 4th Thurſday, June 29.

84. King's Arms, Dorſet-Street, Spittlefields, 2d and 4th Thurſday, July 12.

85. White-Horſe in Ipſwich, 2d and 4th Thurſday.

86. New Inn in Exeter.

87. King's Arms in Piccadilly, 2d and laſt Thurſday, Auguſt 17.

88. Leg in Fleet-Street, 1ſt and 3d Friday.

89. Crown Upper Moorfields, 2d Tueſday Auguſt 29.

90. Royal Vineyard, St. James's Park, every Saturday, 2 o'clock, Sep. 5.

91. Standard in Leiceſterfields, 1ſt and 3d Tueſday, Sep. 8.

92. Virgin's Inn, Darby, Sep. 14.

93. A private room in Bolton Lee Moors in Lancaſhire, next Wedneſday to every full moon, Nov. 9.

94. Coathworkers Arms, Upper Moorfields 1ſt and 3d Tueſday, Nov. 15.

95. Turk's Head, Greek Street, Soho, 2d Thurſday in ſummer, and 2d and 4th in winter, Dec. 12.

96. Seven Stars, Bury St. Edmond's, 2d and 4th Thurſday, Dec. 15.

97. Old Mitre in Salisbury, 1ſt and 3d Wedneſday, Dec. 27.

98. Ship Coffee Houſe near the Hermitage Bridge, 1ſt and 3d Thurſday Feb. 2. 1732-3.

99. Theatre Tavern in Goodman's Fields, 2d and 4th Monday Feb. 17.

100. King's Arms, Tower-Street near the Seven Dials, 1ſt and 3d Tueſday, March 3.

101. Bear, city of Bath, 1ſt and 3d Friday, March 18. 1733.

102. Globe

102. Globe in Bridges-Street in Covent-Garden, 2d and 4th Thurſday, March 23.

103 Shakeſpear's Head in Covent-Garden, Stewards Lodge, the 3d Wedneſday in January, April, July, and October 25th of June 1735.

104 Red-Lion at Bury in Lancaſhire, next Thurſday to every full moon, July 26. 1731.

105 Dog in Stourbridge, Worceſterſhire, every Wedneſday, Aug. 1.

106. White-Horſe in Piccadilly, 1ſt and 3d Monday, Dec. 27.

107. Foreſt's Coffee-Houſe, Charing-Croſs, 2d Wedneſday.

108. Caſtle at Kingſton in Surrey, 2d and 4th Tueſday.

109. Hamburgh in Lower Saxony.

110. Swan in Birmingham, laſt Monday.

111. Boſton in New England.

112. Valenciennes in French Flanders.

113. Duke of Marlborough's Head in Petticoat-Lane, White Chapel, 2d and 4th Friday, Nov 5. 1734.

114. Maſon's Arms at Plymouth, 1ſt and 3d Friday.

115. Mitre in Mint-Street, near St. George's Church in Southwark, 2d and 4th Tueſday, June 11. 1735.

116. At the Hague.

117 Fencers near Newcaſtle upon Tyne, 1ſt Monday, June 24.

118 At the Caſtle, Aubigny in France, 1ſt Monday, Aug. 12.

119 Sun in Old Round-Court, 2d and 4th Tueſday, Aug. 26.

120. Liſbon Lodge,

121. Lord

121. Lord Weymouth's Arms at Warminster in Wiltshire, 1st Thursday.

122. Rummer in Briſtol, 1ſt and 3d Friday.

123. Anchor in Cock Lane, Snow Hill.

124. Savanah in the Province of Georgia.

125. Aſhley's London Punch-Houſe, Ludgate Hill.

126. Three Cups in Colcheſter, 1ſt and 3d Monday.

127. Fountain in Shrewſbury, 1ſt Monday, April 16.

128. Fountain in Gates-Head, in the Biſhoprick of Durham March 8. 1735.

129. Greyhound in Lamb Street, Spitalfields.

130. Three Crowns, Weymouth and Melcomb-Regis, Dorſetſhire.

131. King's Head in Norwich.

132. George in Tyth-Barn Street in Liverpool.

133. Sun, Fiſh-Street-Hill, 1ſt and 3d Monday.

134. King's Arms Edgeburton-Street, Birmingham.

135. Yorkſhire Grey in Beer-Lane in Thames-Street, 3d Friday, Dec. 2.

136. Black-Dog Caſtle-Street, Seven-Dials, 2d and 4th Tueſday; Maſter's Lodge, every Sunday, Dec. 21.

137. Bloſſom's Inn in Lawrence-Lane Cheapſide.

138. City of Durham in Wallow-Street.

139. Crown, Weſt-Smithfield, 1ſt and 3d Wedneſday, Feb. 14.

140. King's Arms in Cateaton-Street.

141. Horn, Braintree in Eſſex.

142. Three Tons in Wood-Street.

143. Weſtminſter-Hall, Dunnings-Alley, Biſhopſgate Street, 1ſt and 3d Wedneſday, March 30. 1737.

144. White Chapel Court Houſe, White-Chapel.

145. Half Moon and Three Tons on Snow-Hill.

FINIS